AN

EXAMINATION

OF

Mr. *John Colbatch*

HIS

BOOKS, *viz.*

I. *Novum Lumen Chirurgicum.*
II. *Essay* of *Alkalies* and *Acids.*
III. An *Appendix* to that *Essay.*
IV. A *Treatise* of the *Gout.*
V. The *Doctrin* of *Acids* further *Asserted*, &c.
VI. A *Relation* of a *Person Bitten* by a *Viper*, &c.

To which is added,

An *Answer* to Dr. *Leigh's Remarks* on a *Treatise* concerning the *Heat of the Blood.*

Together with

Remarks on Dr. *Leigh's* Book intituled *Exercitationes Quinq*; *Printed* at a private *Press* in *Oxford*, without the *License* of the *University.*

AS ALSO

A short View of Dr. *Leighs* Reply to Mr. *Colbatch*, &c.

By *RICHARD BOULTON*, of *Brazen-Nose College* in *OXFORD.*

LONDON,
Printed for *Tho. Bennet*, at the *Half-Moon* in St. *Pauls Church-yard* 1699.

BIBLIOTHECA·BODLEIANA·

TO THE

Learned and ever Honoured

CHARLES GOODALL

Doctor in *Phyſick*,

Phyſician to the *Charter-Houſe*

AND

CENSOR to the *COLLEGE* of Phyſicians *London*.

Learned SIR,

AS no one can be more concerned than your Self, in Vindicating Learning, and diſcouraging it's Opponents; ſo without Preſumption, I may ſay, no one is more able to take upon him ſuch a Task; of which You have long ago ſatisfied the

World, by appearing Publickly in the Defence of That College, of which You are now a very worthy Member.

And as you have given a very full Proof, that you are ſufficiently qualified to Defend Learned Men from the Attempts of thoſe who endeavour to Oppoſe them; ſo it conſequently follows, that I could not poſſibly make choice of a fitter Patron for this Book, which is a Vindication of all Learned Phyſicians, from the vain and falſe Pretences of an ignorant Man.

And tho', I preſume, to ask your Patronage of this

Book

Book, yet it is not becauſe I think the Adverſary I appear againſt, nor all his adherents formidable Opponents; but becauſe, any thing that carrys with it a Vindication of that Learned Society, of which you are a Member, cannot have a more proper Name prefixed to it than Yours, who have ſo ſignally appeared in their Defence.

But tho' it be an Honour to appear in ſuch a Cauſe, yet it is not that which bears the higheſt Place in your Character: For Religion and Vertue which are the Meaſures and Rules of all your Actions, make you Uſeful both to the

Church and State, it being Part of your continual Care to inſtil into young Men a juſt Veneration for a Deity and noble and great Notions of the extraordinary Merit of ſo great a King.

And your Prudence is not more remarkable in reſpect of the Publick, than your own Private Affairs, where Judgment and Learning are the ſure Guides of ſucceſsful Practice, and Vertue and Tranquility extend themſelves throughout your Family.

Theſe are but ſhort Hints of ſo great a Character as the Conduct of your Life affords materials for; a Character which claims

claims a better Pen, than mine to take a Draught of, and which one that is intimately acquainted with thoſe Vertues, in their utmoſt Extent can only deſcribe.

For which Reaſon I fear, that whilſt I only endeavour to ſhew my ſelf ſenſible of thoſe Obligations your Favours have laid upon me, and for which Gratitude can be the leaſt Return, I ſhall rather be condemn'd by thoſe who know how far I come ſhort of your Merit, for undertaking to mention any thing that belongs to a Character ſo much above my Reach.

Yet from your ſelf I can eaſily hope for Pardon, ſince you are ſo free to give it to all thoſe that tranſgreſs not too far Divine and Human Laws, nor unreaſonably triumph in their Ignorance, to the Diſhonour of Learning and Learned Men, for all which you have ſo great a Veneration, and therefore I am more bold humbly to ſubſcribe my ſelf,

Learned SIR,

Your moſt Obliged Servant,

at your Command,

R. BOULTON.

THE PREFACE TO THE READER.

THE Doctrin of Acids and Alkalies hath been so long since rejected, as False and Erroneous, by the Famous and Honourable Robert Boyle Esq; and others, that it is a wonder, any Man should have so much Impudence, as to advance it afresh; without answering those Objections, which have sufficiently proved the Insufficiency of it, much more to dare with so much Boldness to Contradict all Learned Men, upon such false Grounds as Mr. Colbatch hath done.

And therefore I think it fit to acquaint my Reader briefly, with the true State of the Controversy, that he may more clearly judge,

how

how far he is from Truth in what he hath writ; and what Reason I had to write in the Method I have.

In short then, they must understand, that Mr. Colbatch hath endeavoured to Account for, and to cure most Distempers, upon so false a Bottom as the Doctrin of Acids and Alkalies, which hath been long since rejected and laid aside, by all the most Rational Physicians; and that herein he hath been so bold, as not only to tell all the World, that they were mistaken; but hath taken upon him to call University-Learning, nothing but fusty Philosophy, and all Rational Physicians all the ill Names he could invent, impudently complaining, that he was sorry to see Physick a Scene of Slaughter.

These Imputations, with a great many more, hath he laid upon the World, and if we look into his Books we shall see very little Reason for it; for he hath not only Err'd with the Vulgar, in building all his Writings on a false Doctrin; but to shew how grandly he is mistaken, he hath proved himself two Removes from

from Truth; for granting the Doctrin of Acids and Alkalies true, what he hath ſaid will not hold, ſo that he muſt needs be doubly miſtaken.

And therefore in Anſwering his Books, and laying open his Faults, I all along proved, that granting the Doctrin of Acids and Alkalies true, what he ſays is falſe. And here it is not amiſs to declare a little more clearly, that tho' I have argued againſt his Books, as if the Hypotheſis he built upon were true; yet, I don't at all grant it to be ſo, only to ſhew how widely he is diſtant from Truth; for to have ſhewn that he only Erred in aſſuming the Doctrin of Acids and Alkalies, would but have proved him guilty of a Fault, that hath been common to others as well as himſelf; but his Faults are of a more abſurd kind; for which Reaſon, it is excuſable, that I have treated him in ſuch a proper Manner, as to repreſent the Man, as well as the Phyſitian.

However, I muſt confeſs, that tho' I have proved him guilty of ſuch grand Faults,

both

both in Physick, and his Behaviour towards the Learned World, yet it wants an Apology, and perhaps may be no small Disadvantage to my Arguments, to mix such Remarks as I have amongst them; for which Reason I desire my Reader to consider the State of the Controversy, and the Person against whom I write; it is not a Man who hath the good Opinion and Approbation of Learned Men, but (like a Mountebank) the Cry of a few of the Rabble, and one that hath done his utmost, to cast all the Aspersions he can upon Learning and Learned Men, and therefore he ought to be used in his kind; to be serious with such weak Nonsence, would be to betray Learning, and to expose my own Understanding to the Censure of the Learned; and to Compliment such a vain Person would be to make no distinction betwixt Men of Sence and Merit, and the most notorious Blockheads, which would be a greater Affront to Learned Men, than any he hath given: But without doubt Men ought to be Used according to their Merit; and it would be Ridiculous as well as Unjust to put Learned and Ingeni-

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ous Men upon a Level, as to treat a common Offender and a just Man alike; how Ridiculous and Weak would it be for a Lawyer, when a Priſoner is indicted for heinous Crimes, to moderate his Pleading, as if he were a juſt innocent Man?

But that what juſt Reflections I have made, may be no Diſadvantage to my Arguments, I would deſire my Reader to conſider the Arguments, and them apart, and ſo he will have the Advantage to ſee how my Arguments confute him, and how my Remarks are grounded upon Conviction of his grand Errors, and tho' it be common to ſay, that Remarks, tho' Juſt, cloud Arguments, and prejudice the Readers, yet I would not lay ſuch things to their Charge; I believe, Rational Men who have the Uſe of their Reaſon, can diſtinguiſh betwixt Remarks and Arguments, and can without prejudice conſider the former as the Merit of the Man, and the latter as againſt his Books.

And here I think it neceſſary to let the World know that Dr. Coward having lately writ a Book againſt ſome Part of Mr. Colbatch

batch his Books, Mr. Colbatch hath been pleased to put an Advertisement in the latter End of a Book published soon after, wherein he says Dr. Coward's Book is not worth an Answer; I therefore shall tell him, that he only says so because he cannot answer it; and for that Reason, I shall conclude, that if he does not Answer Mine, he really cannot; and because I have made so many Remarks on him, which perhaps may be too severe, I shall put him in a way to prove, that he does not deserve them, which will be by shewing, that the Reasons I have given against his Books are not valid, but if he does not do that, the Remarks properly belong to him, being grounded upon his Errors.

There is one thing more which I must acquaint my Reader with, which is, that in Answering his Novum Lumen Chirurgicum, his Essay of Alkalies and Acids, his Appendix to that Essay, and his Book Entituled The Doctrin of Alkalies and Acids further Asserted, &c. I have all along quoted the first Impression of those Books, that the Reader may,

if

if he pleases, turn to those Quotations, which will save those that have the First Impression the Trouble of looking into the Second.

All that I have further to say is, that if there be any Faults in the following Sheets, I must beg the Reader to ascribe them to the haste in which they were writ, the whole being writ in a Month's time when I was in London *the last Spring, except the last concerning the Person bit by a Viper, which Book of his being not published before I return'd to* Oxford, *a few vacant Hours there were employed in an Examination of it.*

And now least the Reader *should think that I publish the haste they were writ in, rather to be taken for a quick Writer than to excuse my Faults, it may not be amiss to tell him, that my chief Reason, is, that I would not have the World to think that the Confutation of so weak an Adversary required longer time than was necessary to write it; for I would by no Means have the World to think the following Sheets the Product*

of

of a longer Consideration, Mr. Colbatch *his Faults being easily discern'd at the first Sight, by any one that hath made a Progress in* Physic *sufficient to enable him to distinguish betwixt* Truth *and* Error, *and therefore I humbly submit them to the impartial* Reader, *hoping they will convince the World of his Mistakes, and deter young and less judicious Practitioners from following his Absurd Methods, in doing of which, if they may be serviceable to young Physicians, I have my Desire, I say young ones, because Men of riper Judgment are already convinc'd of his Mistakes.* Candid Reader,

Your very

Humble Servant,

R. BOULTON.

AN

AN

EXAMINATION

OF

Mr. *John Colbatch*

HIS

Novum Lumen Chyrurgicum.

Wherein his *Abſurdities* and Falſe *Opinions* in *Phyſick* and *Chirurgery* are truly Repreſented and fully Confuted.

LONDON,

Printed in the Year 1699.

AN EXAMINATION OF Mr. *John Colbatch*, HIS *Novum Lumen Chirurgicum*, &c.

PRIDE and Incivility are ſuch Natural Concomitants of Ignorance and Self-conceit; that wherever the Latter are Naturally imbred in a Man void of common Senſe; the former unavoidably flow from them, as Natural Conſequences of a depraved Reaſon.

It is on this Account, that I have undertaken to correct the Inſolence of this Author, by ſhewing how weakly he manages his erroneous and invalid Aſſertions; and alſo how widely and uncivilly he his miſtaken, contrary to Experience and Reaſon, and the Authority, as well as the private Opinions of Learned and Judicious Men.

But before I proceed to lay open his Abſurdities, I muſt make an Apology to the World, for taking that Liberty in my Expreſſions, which moſt properly repreſents him in his Character: As for himſelf, all I ſhall ſay is, that if what I ſhall write of him diſpleaſeth him, he muſt blame himſelf for it, and not me; it is from what he hath publiſhed that I draw his Demerits, and if he hath publiſhed Aſurdities, he can beſt Apologize to himſelf; and muſt not blame me, for ſaying only, what he himſelf hath laid publick Grounds for.

However, it is not without ſome Reluctancy, that I engage my ſelf in ſuch a Cauſe, where the Ignorance and baſe Deſigns of a ſelf-conceited Man obliges me in Juſtice to his Character to make uſe of Language I ſhould otherwiſe be aſhamed of. But the undoubted Merit of that very unlearned Mr. *Colebatch*, never too much admired for his wonderful Genius, in ſcribling Nonſcence, and his Dogmatical Poſitiveneſs in laying down Falſities, to the great Satisfaction of all thoſe who love Nonſenſe in a homely Dreſs, I ſay, this mighty *Hero* hath taken ſuch Pains to write down ſuch Specimens of his profound Diſabilities, and his aſſuming Boldneſs, that ſhould I not ſtudy for ſuch Expreſſions, I ſhould be guilty of Miſrepreſenting him.

But

But before I engage my ſelf in a Confutation of ſuch mean and indigeſted Nonſenſe, I think it may not be unfit to let the World know, that it is not with a deſign to get Victory, Credit, or Applauſe, that I oppoſe ſuch a mighty Champion, ſince all Judicious and Learned Men laugh at his Childiſh, Crude and Shallow Notions; and are amazed at his Impudence; but it is partly to undeceive thoſe People, who are overcome by his weakneſs and miſled by him, who want Judgment and Knowledg to perceive his Errors, and to arm themſelves againſt large Pretences. For the greateſt Part of Mankind know ſo little of Phyſick, nay are ſo Ignorant of it, that when a Man is bold and poſitive, they cannot imagin that he can have ſo much Impudence, to pretend to Knowledg, if he was really Ignorant: that this is the Caſe of Mr. *Colebatch* I ſhall take Pains to ſhew, what he writes being an Inconſiderate piece of confuſed and incoherent *Aſſertions*.

I ſhall therefore lay open his Errors ſo fairly, that the World may be no longer impoſed upon, in a Matter that is of ſuch Conſequence, as the Health or Deſtruction of ſome, tho' a ſmall Part of Mankind; for if ſuch fatal Abſurdities, as thoſe which Mr. *Colebatch* hath broached, were not corrected; what Miſchief might be done? Or rather what might not be done? By ſuch Methods as he irrationally and injudiciouſly aſſerts, and

practiſes, by his own Hands, as well as other Phyſicians who are too eaſily credulous, and miſguided by him.

But it is not only to undeceive the Vulgar and Unlearned, that are thus eaſily impoſed upon, that I engage my ſelf in this Cauſe: But to defend and vindicate the Royal Learned and Judicious Society, the College of Phyſicians, and all other Learned Men, from his ungrounded Impudence, his rude aſſuming Behaviour, and the Aſperſions he hath boldly caſt upon all rational and regular Phyſicians; daring to aſſert without Reaſon or Foundation, what is repugnant to the moſt Celebrated Writers, whoſe Writings are backed and confirmed by the daily Experience and Univerſal Conſent of thoſe Members, who are not byaſſed by Intereſt, or that dont value the Cry of the Vulgar, above the Approbation of Learned Men; and that have not engaged themſelves to cry up one another, tho' by never ſo diſhonourable Methods or abſurd Means.

And the Conſideration of the Greatneſs of ſuch a Deſign, encourages me to ſlight and contemn all the Aſperſions that may be made by ſuch bold Impertinent Pretenders; for I am ſo far from valuing the diſpleaſure of half a Dozen of ſuch, above the meritorious Cauſe of a whole Body of Learned Men; that I profeſs I had rather deſerve the good Opinion of one in-

ingenious Learned Man, than oblige a hundred Block-heads.

And now if a Reaſon ſhould be asked, why I ſhould be ſo zealouſly concerned, in defending a Body of Men, who are much more able to vindicate themſelves; I muſt alſo anſwer for them, that it is below them to take notice of ſuch mean and weak Aſſaults; and to appear in Diſputes with ſuch impotent Aſſailants; where ſo little is contained, that the moſt ſuitable Anſwer to ſuch an inſolent vain Perſon, from Men placed by eminent Learning and Judgment ſo far above him, would oblige them in Juſtice to themſelves, and him, as well as the Cauſe they Defend, to reprimand him and correct his Folly, with Words and Language more ſevere, perhaps, then what their Manners and Civility would permit them to make Uſe of.

For if ſuch Men as the greateſt Part of that Learned Society is made up of, ſhould ſo far condeſcend as to uſe Civil Language to him, where he deſerves the contrary, they would by that means bring Reflections by the Learned, upon their own Judgments; and too much demean themſelves in ſuch ſordid Company, for ſhould they convince that ſmall Part of Mankind (who are ſo eaſily captived by Mountebanks and ſuch vain Pretenders,) that his Methods and Practice were never ſo diſtructive, the Conqueſt would be no Advantage

to them, nor tend to their Honour; it being below them, to take notice of a Man Unlearned, Ignorant and Vain; yet Rude, Self-conceited, and Impertinent. And truly had I any great Opinion of my ſelf, I ſhould think my ſelf no Gainer by ſuch a Victory; which the leaſt Degree of true Sence and Reaſon can aſſure any Body of: And as the Matter now ſtands, I ſhould think my time ill ſpent, and ſhould blame my ſelf, for making no better Uſe of it; if the Reaſons I have already given did not prevail with me, *viz.* To undeceive the Vulgar, and to Vindicate the Honour of ſo many Learned Men; for what ſtrange Notions muſt thoſe that admire him frame of the College of Phyſicians and Him; and what hard Thoughts muſt they beyond Seas have of our *Engliſh* Phyſicians, to ſee ſuch a poor Patch of a Phyloſopher, that hath but three Words of any thing that looks like Phyloſophy in all his Scribling, and thoſe Nonſcence, ſet up for a Champion; and one that boldly aſſerts without Reaſon or any ſhew of it, undertake to be a Reformer of Phyſick in *England*; a Nation, that hath always abounded with the moſt Sagacious Learned Men and the greateſt Improvers of Phyſick. I ſay, what muſt theſe think? Should not his Vanity be corrected and deſervedly expoſed; ſo that the Honour of ſuch a Profeſſion will yet be another Addition to my Apo-

logy

logy for uſing him according to his Deſert: And it will be yet more excuſable when by Repreſenting truly his Character and Behaviour to all Learned Men, and his Erroneous Abſurdities, in Contradiction to all Reaſon and Experience, it appears how ill he deſerves not only of Phyſitians, but Mankind; and how Impudently he is miſtaken.

I ſhall therefore give a true Account of his Character and Behaviour, which I ſhall do by way of Remarks on his Writings, that they may not ſeem to be without Grounds; and I ſhall unvail his Weakneſs and Miſtakes, in what he hath aſſerted and writ, and ſhall prove that he hath more Reaſon to be aſhamed, than boldly fond of ſuch Miſtakes; in which, all I have ſaid of him already or can, will be but the ſame Meaſure that he hath Meaſured others; and tho' he did not at all deſerve it, I might have more Reaſon to take any Liberty, in the worſt Sence, with him, and might make a better Apology for it, than he can, for what he hath ſaid to Men ſo much his Superiours.

But this being a public Accuſation, and the Charge I have laid to him being alſo Public, it is fit the Proof of it ſhould be ſo too; to which End, it is neceſſary to take a View of thoſe things he has wrote, wherein the Grounds of this Charge is laid by his own Pen.

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The *First* Elaborate Piece of Service this famous Author was bold enough to do the World, was, to paſs away two or three hours time for thoſe that had two much leiſure, in Reading about ſix ſheets of Paper to which he perfixed a Title, and would have the Book to be thought *Novum Lumen Chirurgicum*, a Title that made very fair Promiſes, and might probably raiſe ones Expectation; but when I look'd a little further upon the Title, And ſaw his Name writ in *Latin*, and withal his Book in *Engliſh*, I was very impatient to read it over; which when I had done, I began to think, that there was more Senſe and Learning in the Title Page than the whole Book; for it was not only a neat Compoſition of Capitals; but Learnedly writ in *Latin*, and which ſignified ſomething, tho' very inſignificant, I mean *HIMSELF*, whereas his whole Book was but a Compoſition of a greater Number of Letters, which ſignifie nothing at all but incoherent Blunders.

But he was not only Cheat enough to ſett a falſe Light in the beginning of his Book, to miſlead People in their Expectations, and to ſecond that, with his Name in *Latin*; but alſo, had the Pride and Vanity to fix the Name, of ſo *GREAT* and *ILLUSTRIOUS* a *MONARCH*, as our preſent *KING* before it; either becauſe he thought

it

it a Noble Preſent, or that the *GREATEST* of *Princes*, and the *Patron* of all *Europe* would be pleaſed to take notice of ſuch erroneous and grand Miſtakes; which Dedication was ſufficient to ſhew, that he had very ill Deſigns, or very fooliſh and vain Thoughts. But to come to the Treaſure, and to lay open this Fountain of Light, we may take Notice, that Pag. 2*d*. *He acknowledges his Account of his Diſcovery maimed and imperfect, without premiſing an Account of Nutrition.* So that if his Account of Nutrition be falſe by his own Mouth, his own Diſcovery is confeſt Maimed and Imperfect, that he may firſt then be judged by the Words of his own Mouth, I ſhall now ſhew him that that is not only Falſe, but Ridiculous. For,

Pag. the 3*d*. he ſays, *The ſolid Food we eat, being well chewed in the Mouth, is there mixed with a Juice contained in the Glands, diſperſed all over the Mouth.*

Before I go any further, I ſhall here obſerve, that he neither underſtands what he ſays, or that Nonſence is ſo homogenous to him, that his dull Sence can taſte nothing elſe; for how can we ſuppoſe, that the *Saliva* in the Glands, can poſſibly be mixed with Meat in the Mouth; he might as well ſay, that Water in a Ceſtern being mixed with Meat in his Stomach, would dilute it; for before that *Saliva* can be mixed with Meat in the Mouth, it muſt be forced out of thoſe Glands,

Glands, into the Mouth; for as long as it is in them, it is kept from mixing with the Meat, by the Mediation of thoſe Parts that lie betwixt the Glands and the Mouth; but this is only a *Lapſus Liguæ*, and an Abſurdity in Speech: I grant it, but then, is not he the greater Blockhead that underſtands a thing no better, than to ſpeak one thing, when he ſhould ſay another: Had the Notion been his own, he might indeed have miſexpreſſed it, by being too intent and thoughtful; not that the difficulty or abſtruſeneſs of the thing, would have inclined him to ſuch a Fault, but his Dullneſs of Apprehenſion, it being eaſy for any one to think, that the *Saliva* muſt be in the Mouth or could not be mixed there without much Intentneſs; but ſince it was, not his own, and he had only borrowed it from others he might have eaſily expreſſed it, as thoſe had done before him, without turning Sence into Nonſenſe, *in Order to a well Performance* as he calls it Pag. 2*d*.

Pag. 4*th*. *The Meat being well chewed, and afterwards conveyed to the Stomach, and there diluted with a proper Vehicle (the more Generous the better) is by means of the aforeſaid* Spirituous Saline *Liquor, divided into ſuch minute Particles, which conſtitute that viſcid Liquor, we call Chile.* That a hard Cruſt of Bread is uſually well chewed before it is ſwallowed, and then goes into the ſtom-

Stomach, is no Diſcovery, but what a Plowman, or a Ballad-ſinger might have made, and as for his (*more Generous the better*) it's what all hot Heads uſually argue for; they had rather have the (*more Generous*,) tho' any one that underſtands Reaſon, will ſay, Moderation is better: and yet further Phyſitians will tell him, that too high a Digeſtion raiſed by the (*more Generous*——) is dangerous, and is the cauſe of ſome very Violent Diſtempers: And then, here he hath committed juſt ſuch another Abſurdity, as he did before; for inſtead of ſaying Chyle is made or compounded of ſolid Meat diſſolved, and a proper Vehicle, he ſays, it is made of ſolid Meat diſſolved, which is diluted by a *ſaline* Humour and a Vehicle, and that thoſe Particles ſo diſſolved, conſtitute Chyle; ſo that Chyle conſiſts according to him, of ſolid Particles, and that Chyle, is only diluted by a Vehicle; but this is a Fault againſt his Will, he meant it as it ſhould be, I warrant; but ſtill that ſhews, what ſimple, clowdy Notions he hath of things, that he cannot tell a ſtory after another Man, without miſrepreſenting it, and is he, vain ſilly Creature, a Reformer of Phyſick? is this his *Novum Lumen*? in one Sence indeed it may be ſaid to be a *Novum Lumen*, it being the firſt of this kind of Sence, obſcured by Nonſence, and he may call it Light made New, by being made Obſcure and Ridiculous.

But

But he goes on and ſays; *Which Chyle is diſcharged out of the Stomach ſo faſt as it is made, by means of the Liver.* But here he is to learn, that that which he calls *Chyle*, is properly called *Chymus*, and that becomes *Chyle* by being further digeſted by a Mixture and mutual Fermentation of the Pancreatick Juice and Choler with it, in the Guts; he is alſo to be taught, that the *Chymus* is not forced into the Guts by the Liver, but by the muſcular Coats of the Stomach, and partly diſpoſed to that Protruſion, by it's own Weight; for the Liver is ſo far from preſſing upon it, ſince it is ſuſpended to thoſe Parts to which it's Ligaments are fixed, that the Stomach rather preſſes upon the Liver, when it is diſtended, by taking up more Room in the Abdomen.

Pag. the *5th.* he ſays, *it is Carried by a large Veſſel from the Receptacle of Chyle to the ſubclavian Vein*; here again, Poor Man! our Author Mr. *Colbatch* hath gravely in the midſt of his dull Dogmatical Poſitions, forgot himſelf; for the Chyle is not carryed thence by one, but by two Veſſels, which communicate with one another in their Aſcenſion; ſo that all he hath hitherto ſaid is made a *Novum Lumen* or new kind of Light by his unlucky *Lapſus Linguæ* or rather *Errores Calami*, but here for once, his Memory hath fail'd him.

He ſays further, *that it is driven by the ſyſtole of the Heart, through the Arterial Vein into the Lungs*;

Lungs; where by the Contraction and Dilation of the Lungs it is there mixed with the Blood, and that part which is fit for that Purpoſe is made Blood. He did well to ſay, that Part which is fit for that Purpoſe, but I am perſwaded none is fit for that Purpoſe as ſoon as mixed with the Blood. Neither is mixing with the Blood enough to turn freſh *Chyle* into Blood, if it were, we ſhould never be ſo long recovering loſt ſtrengh after great Evacuations; but here *our Novum Lumen* hath found out too quick a way to make Blood; for *Chyle* requires a long Digeſtion and Fermentation, and undergoes many conſiderable Changes, before it is turned into Blood.

Pag. 6. he ſays, *the Remaining Part of this Serum is made uſe of for Nutrition.* I ſhall not here inform him how Nutrition is carried on, neither ſhall I ſpend time in making Remarks upon it; but all I ſhall ſay is, that ſince he ſays it is ſo, I think it a ſufficient Anſwer to ſay it is not ſo, and had he given Reaſon for what he ſays, I would have likewiſe given Reaſons for what I ſay, but as it is, my Word may be taken for it, as well as his.

But here I cannot but admire how he hath demonſtrated Nutrition, ſince like an Injudicious Ignoramus, he hath only given a Falſe, Simple Imperfect Account of what others have given clear and intelligible Accounts; neither can I imagine how we muſt underſtand any thing that

is

is to come after, the better for this dull *Præludium*; ſince none that can pretend to the leaſt Degree of Knowledge, can be ſo ignorant of what he fooliſhly thinks he demonſtrates, as he himſelf is.

Having laid his Abſurdities open to the View of the moſt ſhort ſighted thus far, I could willingly decline traceing this *Ignis Fatuus* any further; and conclude, that ſince he hath not explained Nutrition, what he hath further to ſay is Lame and Imperfect, being tired with ſuch dull and impertinent Stuff. but leaſt he ſhould vainly think, (ſince Vanity ſo eſſentially belongs to him,) that I declined it upon any other Conſideration, I ſhall ſhew him, that what is behind, is altogether as obſcure, as what hath gone before.

Pag. 7. He is not aſhamed to ſay, *That he kept Blood as it came warm out of the Veins, in a continued violent Motion, and inſtead of hindring, it facilitated it's cooling.* This is ſo ridiculous an Experiment, and ſo much below a rational Creature to make, that one would never ſuſpect any one that pretends to Sence or Reaſon, ſhould ever be guilty of trying ſuch; for the Circumſtances of the Blood agitated in an organized Body are ſo different, from thoſe of Blood agitated in an artificial Veſſel, that there is not the leaſt Probability of the Succeſs of it; but as it ſhews what a deep profound Blockhead he is, and what good

good Anatomiſt he is, ſo from hence we may gather, what a fit Man he is to advance Hypotheſes in Phyſick, and ſearch into the ſecrets of Nature; and as one would never think one ſo eminently dull, ſhould have a Face to appear in Publick; ſo one would ſcarce believe that one guilty of ſuch an Abſurdity, ould pretend to Senſe or Reaſon.

He goes on. *That Fire which I judge to be in Blood, I ſuppoſe is quite different from Culinary Fire.* A pretty ſuppoſition for a Judge to ke: But he muſt conſider, that his Judgnt will paſs but a little way, ſince he is y a Judge of his own making; but with ſs degree of Judgment and Suppoſition too, that is Ignorant of Phyſick would agree he ſame Opinion with him; but I ſuppoſe re is no ſuch Fire as he ſuppoſes, and the ſon I ſhall not give; becauſe I ſee he gives ſon for nothing that he ſays; which makes believe, he ſcarce knows what Reaſon

Pag. 8. *There is an Old Maxim,* nihil dat od in ſe non habet, *which is very pertinent the Point in hand, from whence he Infers, t if there were not Fire actually in the Blood ore, he cannot underſtand how a Fiery ſubnce can be obtained from it.* Truly that Maxim is no where more verified than in ſelf; for as I ſee nothing of Sence come him, ſo I really believe he hath nothing

in him, and I think it very Pertinently pointed at him, but before he inferrs any thing from it, I muſt tell him, that he ought not to make any Advantage of a Maxim, that is Learnt in *Univerſities*, where nothing is taught but fuſty Philoſophy, as Mr. *Colbatch* has learnt to call it, in his Preface to his Treatiſe of the Gout; but as fuſty Philoſophy as *Ariſtotle*'s is, if he did but underſtand how to limit that Maxim a little better, he would not be ſo ignorant; for it implies, that *nihil de novo creatur*, but *Mutatio Formæ non eſt Creatio*, and the Form of Matter may be changed ſo as to make even Water combuſtible, which if he had read the famous Mr. *Boyl* or *Carteſius*, he needed not be ignorant of, or did he underſtand *Ariſtotle*; but he owns he does not underſtand it, and truly I am ſorry one that underſtands ſo little, ſhould pretend to ſo much; but if he will take Pains to read thoſe Books I recommend to him, or come to me, I ſhall be willing to inform him; provided he does it with a Deſire to learn. I ſay, come to me; becauſe it is ſcarce worth any Bodies while, to take the trouble upon them of teaching one ſo dull of Underſtanding; ſo that I may more boldly beſpeak ſuch a Scholar, as one too mean for Great Maſters.

In the next Place, he ſuppoſes a ſimple Objection, and makes as ſimple an Anſwer, which I think not worth my while to take notice of.

There

There are ſome things in the ſame Paragraph he ſays he does not underſtand, and indeed I believe him, but why is he ſo ignorant, and is bold enough to ſay ſo, yet pretends to Knowledge? but if he'll take Advice, he may underſtand all theſe things with a little Pains.

Pag. 10. He ſays, *The confuſed Mixture of Blood and Serum, is carryed back from the Lungs, by the Venal Artery, into the left Ventricle of the Heart.* Here he is again miſtaken; for I muſt tell him, that Blood cannot be properly ſaid to be carryed back to the left Ventricle, except it was carryed from the left Ventricle to the Lungs; for carrying back implies A Motion of the ſame Blood, through the ſame Vein, contrary to the Tendency of that Blood before; but this is a Fault, which is perhaps but Metaphorically ſpoken, and in reſpect of the Heart.

He goes on, *and from thence protruded by means of the Great Artery, which is immediately divided into a great many Branches, to all the Parts of the Body.* Here he hath again forgot himſelf; for the *Aorta* is not diſtributed to all the Parts of the Body, and conſequently cannot carry Blood to all the Parts, ſince the Liver is chiefly ſupplyed by the *Vena Porta*.

Pag. 11. He pretends to explain Nutrition, of which Account, nothing belongs to him,

except one Sentence, which is, *That the Parts of Bones are discharged by insensible Transpiration*; but to sweat Bones is so ridiculous, that with the whole World I cannot forbear laughing at him, and I hope every Body is satisfyed, that he either does not express and explain himself right, or that he is not only a bold, but very harsh Asserter, of what his Cobler would laugh at him for. But P. 12. He says he *hath not Arrogance enough to pretend to*, &c. tho' he had Impudence enough for it the Page before.

From Pag. the 12. to the 17. he hath filled his Book with Quotations, unworthy to be placed in his Book, all which prove, That the Maxim, *nil dat quod in se non habet*, as he used it before, is false; and that several sorts of Liquors are made out of one; but he confesses, Pag. 12. he knows not how.

Pag. 17. (*I think there is no difference, only secundum majus & minus, between those Wastes made by Transpiration, which are Natural, and a Wound made by Force, which is Preter-Natural.*) What he hath hitherto writ, I have proved to be made up of nothing but Mistakes in Speech and Memory, but here we have an Instance, that his Memory is not only very bad, and his Tongue worse, but withal, he is worse at thinking, and these Imperfections must needs qualify an Apothecary for an Eminent Physician; but as for his Thought, I think it as

foolish

fooliſh a one as ever I reard, and truly if it had not been placed in his Book, I ſhould have gueſſed, it could have been properly applyed to no Body but himſelf, it eſſentially agreeing with him *ſecundum majus & minus*; for the difference betwixt a Conſumption of the Parts of the Body by Tranſpiration, and a Wound, is ſo great, that there is no Compariſon to be made betwixt them. Beſides Waſtes by Tranſpiration are not Natural, but Preternatural.

Pag. 18. *Suppoſe a Wound be made, and it is no matter where it is, for what will cure a Wound in one Place will do it in another.* Indeed Imaginary Wounds are as eaſily cured in one Part as another, and it is no matter where they are; but with real Wounds it is not ſo; for in ſome Parts they are incurable, and that the ſame thing that will cure one Wound will not cure another, any old Woman that knows how to plaſter a cut Finger, would have told him.

Pag. 19. He ſays, *There is no Wound made by Inciſion, but may as properly be called a Contuſed one:* But here I muſt inform him, that as the Word Inciſion is only proper to ſignify a Wound made by a ſharp Inſtrument; ſo Contuſed, ſignifies a Wound made by a blunt one, and the Diſtinction is proper and neceſſary; for when I ſay a Wound is made by Inciſion, it implys, that the *Labia* of the

Wound are not jagged and torn; but when I ſay a Wound is a Contuſed one; it ſignifies that beſides a Diviſion of Parts, there is a ſort of Dilaceration of the Parts ſo ſeparated; and the Difference betwixt a Contuſed Wound and a Wound by Inciſion, is more than what he ſays, *viz. a larger ſpace betwixt the Labia*, for in a Contuſed one the *Labia* are not only more ſeparated, but are hindred from growing together again, by the bruiſed Parts that lie betwixt them; but indeed, if he would ſignifie a Bruiſed Wound by the Word Inciſion, and a Wound commonly called by Inciſion, by the Word Contuſed, then it would but be the ſame thing as to call him an Aſs inſtead of a Man, and an Aſs a Man, and both thoſe Wounds cannot with ſo great Conveniency be ſignifyed by one Word, *viz.* Inciſion, as an Aſs and a Man, as far as the latter relates to him, might be expreſſed by the Word Aſs. But as by the Word Aſs being applyed both to Mr. *Colbatch*, and a Pedlar's Aſs, there would follow ſome Difficulties; and it would be a hard thing to know by that Word, whether of them was meant; ſo it would be inconvenient to ſignify a Wound by Contuſion, and an Inciſed Wound, by one Word without Diſtinction.

Pag. 20. *I ſtick not to call a Fibre a Veſſel.* Truly it is manifeſt, that he will ſtick at nothing, that would go down with one, that hath loſt

loſt both their Senſe and Taſte; but he ought if he had underſtood any thing, to have ſtuck at it; for a Fibre is uſed to diſtinguiſh thoſe Veſſels, that are ſubordinate to others, and of which others are made; but if he will make no Diſtinctions betwixt things, He may ſtick at nothing, be it never ſo abſurd, but call black white, and white black.

Pag. 21. He very Learnedly tells People, *That whenever they receive any Wound it preſently pains them.* This is ſuch a mighty Diſcovery, ſuch a wonderful piece of his *Novum Lumen*, that it is ſcarce to be thought, he was in his Senſes, when he wrote it; for if he were, could he ever imagine, that he made any Diſcovery, when he tells People they have Pain, which they know themſelves better than he does.

Pag. 22. he ſays, that *A Fever in the terms of many great Men, is nothing elſe but a* Nixus Naturæ *or endeavour of Nature, or a* Sanguipurgus *and Purifier.* But here I muſt tell him, that thoſe great Men are miſtaken, and ſpeak improperly when they ſay ſo; for inſtead of being a *Nixus Naturæ*, it is rather a preternatural affection of Nature; and ſometimes it is ſuch a *Sanguipurgus* that it leaves the Maſs of Blood, a dull effete Maſs; the beſt Spirits being ſpent, and the Sulphureous Particles of the Blood almoſt conſumed; for which Reaſons, ſome People

after long Fevers, are subject to Abscesses and hard Swellings.

He in the same Page says, *A late Learned Author in his Treatise of Intermitting Fevers, the One only Rational Piece, in my Opinion, that ever was writ upon that Subject, plainly makes it appear, that the Seat of Agues is in the Cortex of the Brain.* Here I must tell him, that his Learned Author will do him very little Service towards his *Nova Lumina*, should he use all the Flattery he can think of; but as for that very Rational Piece, it is never the more so, for being so in his Opinion; for it appearing from what he hath hitherto said, that he is always mistaken in his Opinion, it will be but a sorry Recommendation to that Book, that it hath his Opinion along with it; but to say it is the only Rational Piece, is to say, he knows not what Reason is; for the very Learned and most ingenious Dr. *Willis* hath writ a far more Rational Piece on that Subject; and the Learned Dr. *Morton* hath said more on that Subject, than his Learned Author; who hath not demonstrated the Seat of it; but suppose he had, what's that to his Credit? he bears no share in the Performance I suppose.

Pag. 23. He says, *I could bring many more Arguments to prove that not only Symptomatick Fevers, but all sorts of Continued Ones, do proceed from Heterogeneous Particles.* Truly, what

what Arguments he could bring, prove nothing till they are brought; but I have not ſeen any One yet; for before the 22. Page, he ſaid, a Fever was nothing, but a *Sanguipurgus* and a *Nixus Naturæ*; but now in contradiction to that, it's come to Heterogeneous Particles; but if his Memory is bad, who can blame him, yet one would think he might eaſily have look'd back to the Page before; but there is yet an Excuſe to be made for him, That empty and ſhallow Heads, like hungry Dogs, who have empty Stomachs, ſo eagerly purſue, and are ſo taken up with what's before them, that they ſcarce take notice of what they have ſwallowed.

Pag. 24. *I don't at all ſee or underſtand, that ſhe* (*i.e.* Nature) *is aſſiſted by the Medicines they afterwards uſe.* Really I don't know how he ſhould; for the Methods the Generality of Prudent Chirurgeons uſe, are above his Underſtanding; but becauſe he does not underſtand them, are they ever the worſe for that? Is that an Objection?

Having given an Account of Nutrition after a ſimple and incoherent Manner; an Account made up of nothing but Miſtakes, and Forgetfulneſs; and having made ſome rude Reflections on a Body of worthy and experienc'd Chirurgeons, from Pag. 26, to Pag. 40. He goes on to applaud and cry up a Medicine to that Height, and to endeavour to cry down a whole

Body

Body of ingenious Men, that all the World might think him the only valuable Man in his Trade; and would fain make the World believe, that he can do more with his Medicines than all of them; and this moſt ridiculous Piece of Inſolence, he endeavours to confirm by a few pretended Inſtances of Cures.

As for his Account of Nutrition, I have ſufficiently laid it open; ſo that it plainly appears to be nothing, but a confuſed, dull Lump of Miſtakes and Blunders; ſo that for ſuch a Man, that cannot write common Senſe, in a Matter too where he needed only to follow what was ready to his hand; for ſuch an ignorant, ſhort-headed Man, to pretend to huff and abuſe, and ſet himſelf above Experienced Men in their Buſineſs, is a Piece of Inſolence, ſo unpardonable, that I can ſcarce be blamed for uſing him no harder than he deſerves; for had he had Reaſon to boaſt of his Medicine, might he not have taken a fair and honeſt Method to make the beſt Advantage of it, without endeavouring to captivate the Common People, and to raiſe in them a great Opinion of him, by being ſaucy and rude to his Betters. Ingenious Men are ſo far from diſcouraging Improvements in the Arts they profeſs, and have always ſuch an Eſteem for them that make them, that they give them all the Honour and Applauſe due to their Merits; ſo that he might,

might, though civil and modeſt towards his Superiours, had Juſtice done him without ſo much Noiſe and Impertinence; but he himſelf being conſcious of his own Weakneſs, and of the ſmall Value of his Medicine, takes all the Pains he can to applaud himſelf, and becauſe he knows it would not anſwer what he pretended, and might of conſequence be juſtly expoſed for his vain Pretences; he takes care to tell the World, the Chirurgeons were all his Enemies, when at the ſame time himſelf alone was to be blamed for giving them juſt Reaſon; but this was only done, that People might think them ſo much his Enemies as not to believe what they ſaid: But can he think that the World will be long ſo impoſed upon, and ſo eaſily? Perhaps a ſort of People, that are eaſily drawn aſide by a Parcel of Mountebanks and vain Pretenders may, but ſurely wiſe People will ſooner believe a great Number of honeſt and ſober Men, than one ſilly, vain, conceited Man, that hath Folly enough to contradict them.

As for his Medicine, that he ſo much boaſts of, it is but an old Preparation new vampt up; whoſe Effects are ſo ſmall, that Sea Water and Urine have oftentimes done greater Cures, and Common Salt, or a Solution of Vitriol will as ſoon cure a freſh Wound, where no large Veſſels are cut, as his Powder.

And though in ſome freſh Wounds, where Muſculous Parts are divided, it is of uſe; yet I am aſſured by a very ingenious Chirurgeon's own, as well as the Experience of others, that it is of no uſe, or very little, where Tendons are divided, in which and ſuch like Caſes, they are furniſhed with better Medicines of their own, than any he can pretend to.

I need not ſay any thing to thoſe Experiments, he fills up his Book with, ſince they have been ſufficiently confuted, and the Falſneſs hath been proved in a Book called *Novum Lumen Extinctum*, &c. He would indeed endeavour to defend them, by a few more, as notoriouſly falſe as the former, which he has laid together in his Vindication; but one Falſity is altogether unable to prove another true; and though he pretends, they have always ſucceeded, when he had fair Play, yet ſince when he tryed his Experiments before Witneſſes, they did not ſucceed, the World hath Reaſon to believe, that he uſed the Joint Aſſiſtance of ſome common Medicine, when he uſed it by himſelf.

But I have ſufficiently tired my ſelf, with ſuch nauſeous Stuff as this Book is filled with; and when I reflect on't, cannot imagine, how much Conceit and Vanity he muſt have to call ſuch Rubbiſh and weak Inconſiſtences, a *Novum Lumen*; and I wonder how he could boaſt ſo much, ſince the weakeſt in that Profeſſion might

might be aſhamed, that they knew no more.

As for his Medicine, there was no need to write a Book about it; ſince a *Gazette* was too good for it; but if he would needs let the World know, that he had found out ſomething of ſome ſmall Uſe, to Chirurgeons, he might have taken the ſame Method as *Daffy* hath with his *Elixir*, and People would have made as much Uſe of it as they do now, provided it anſwered Expectation; but there was no need for Impudence, except in a bad Cauſe, and he had no Reaſon to boaſt of a thing, that cures nothing, but what was cured by the Uſe of other Medicines, equally as good as his.

AN EXAMINATION OF Mr. *John Colbatch* HIS ESSAY OF *Alkalies* and *Acids*.

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Are Demonſtrated to be very Dangerous and highly Prejudicial; and are therefore truly Repreſented and fully Confuted.

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CHAP. I.

Contains Remarks on his Preface *to this Eſſay.*

HAving gone through his *Novum Lumen Chirurgicum*, clouded and ſtuffed as it is, with nothing but incoherent Miſtakes and notorious Blunders; I ſhould now go on to ſhew, that he not only hath the Impudence to boaſt of, and value himſelf upon, the moſt unreaſonable Grounds in Chirurgery; but alſo, finding that the World will not be impoſed upon one way, he endeavours to do it another; but he muſt expect that Phyſicians are not to be more eaſily deceived with Pretences then Chirurgeons.

He has pretended to ſuch Miracles in Chirurgery, as might juſtly encourage Ingenious Men to make Tryals of his Skill, but his Pretences being but Vain and Falſe, and all that plentiful ſtock of Impudence which he made uſe of in vindicating his Folly, being not ſufficient to procure him Buſineſs amongſt Chirurgeons, he now is reſolved to turn Phyſician, and uſe all the baſe and inſolent Means he can, to make himſelf taken notice of by thoſe that are too eaſily credulous to ſpecious Promiſes, cloaked with Dogmatical and Reſolute Poſitiveneſs.

But from what he hath already ſaid of Nutrition in his former Book, any one that underſtands common Senſe ſo much as to be able to diſtinguiſh it from Nonſenſe, will be ſatisfied, that he is by no means qualifyed for a Phyſician: Yet tho' he hath given the World, one would think, a clear Specimen of his Ignorance, and that he is a mere vain pretending Emperick; he hath ſtill the Face to appear not only againſt Chirurgeons, but a whole Body of Learned Phyſicians, and tell the World, that no Body knows any thing beſides himſelf, when it plainly appears, that he is altogether ignorant, ſhallow and widely miſtaken in thoſe things he moſt pretends to.

To make it appear, I ſhall in the next place take a View of what he ſays of Acids in

in the Cure of Diſtempers, and ſhall ſhew, that he neither underſtands the Nature of Alkalies, nor of thoſe Acids he ſo much extols, and alſo, that what he irrationally and ſo dogmatically aſſerts, contrary to all Learned Writers and common Experience, is very fooliſhly advanced; and that the conſequences of ſuch abſurd Practice are very dangerous as well as the Practice it ſelf very pernicious, and not to be followed without the greateſt hazard of the Lives of thoſe that are ſo much miſled as to make uſe of him, and to commit themſelves to the irregular and unreaſonable Methods of ſuch an abſurd Practicer.

And before I examin the grand Miſtakes of his Book, I ſhall take notice of ſome things he hath premiſed in his Preface, which will lay open his Deſign; and the Method he takes to impoſe upon thoſe, that want Judgment to diſcover his Faults.

The firſt thing I ſhall there take Notice of, is, that in the fifth Page of his Preface he ſays, *There are ſome particular Preparations of Steel and Antimony, the which giving as Alkalies, and as they are generally believed to be, did me very great Service; but ſince I have well examined them inſtead of Alkalies I find them to be moſt noble Acids, and the Diſtempers cured by them did not proceed from Acid, but Alkalious Particles.*

Here we may ſee what Methods this ſhort

ſighted Reformer intends to take; for where he hath not the leaſt Pretence that Acids are uſeful in the Cure of Diſtempers, there we muſt expect that rather then he will not promote his Doctrin of Acids, he will change the very Names of Things, and call Alkalies Acids and Acids Alkalies; for thoſe Medicines that are uſed in the Cure of Diſtempers, and now called Alkalies, he muſt needs call Acids; by which Rule, I would think him never the wiſer, if he could prove, that Bitter Medicines will cure ſuch Diſtempers as Alkalies are generally uſed in; for it is but calling thoſe Alkalies Bitters, and then the Buſineſs is done, and by the ſame ſort of Reaſoning (for it is all the Reaſoning he can pretend to,) I might prove to the World, that he is worſe then the very Beaſt of the Field; for it is but changing his Name and inſtead of calling him Mr. *John Colbatch*, A *Wooden Statue* : but this is a way to raiſe new Opinions indeed; If a Man muſt be no longer called ſo, but a Horſe, and a Horſe a Man; it would not be an Improvement of Knowledge, but an unneceſſary Alteration of the Names of Animals; at this Rate there might be as many Books writ, as fooliſh Men could invent Names for Things. But that Steel is not an Acid when it is uſed for an Alkalie, I ſhall hereafter ſhew, and that Alkalies are not the Cauſes of thoſe Diſtempers, that are cured by ſuch Medicines; in the mean

time

time it is altogether ſufficient for me barely to Contradict him, ſince I have all Learned and Judicious Men to confirm what I ſay, and he barely aſſerts without Proof or Authority.

A little after, having made a Confeſſion that he was an Apothecary in *Worceſter*, a little after that he endeavours to give an Account of the Qualifications of that Profeſſion; that People may judge whether he was not by that means qualified for a Phyſician; but who would he have to judge; if he deſcribes the Qualifications of an Apothecary, that Phyſitians might judge, whether that Profeſſion had qualified him for a Phyſician or not; he might have ſaved himſelf the trouble; for they know better what will qualify one for an Apothecary, and how far that comes ſhort of a Phyſician, than he can tell them; but if he deſigned thoſe that do not underſtand Phyſic ſhould judge of him, he ought alſo to have informed them what Qualifications are neceſſary for a Phyſician, otherwiſe they are not capable of judging; but by his Writings it is plain, he is not acquainted with thoſe Qualifications; neither indeed if we muſt judge of him by thoſe Rules he hath laid down, as Qualifications for an Apothecary, is he qualified for an Apothecary; for,

First, he ſays; *An Apothecary muſt be well acquainted with the Vegetable Kingdom, not only to know the Faces of Plants, but their Natures and Manner of Operation upon Human Bodies: Otherwiſe how can they tell how to handle them, ſo as to make Compoſitions as they ought to be.* Now that he wants this firſt Qualification is very plain; for if he does not underſtand human Bodies, it is impoſſible he ſhould know how they operate upon thoſe Bodies; that he does not underſtand human Bodies is manifeſt from the Account he hath given in his *Novum Lumen*, which I have ſhewed to be Falſe and Abſurd.

But under this firſt Qualification he further ſays; *Every Phyſician ſuppoſes the Apothecary ſo Qualified, when he preſcribes to his Shop.* But here I muſt tell him he is miſtaken; for as it is not neceſſary that Apothecaries ſhould be ſo Qualified, ſo ſuch Qualifications are not expected by Phyſitians that preſcribe to them; for an Apothecary may compound Medicines without knowing the Nature of thoſe Medicines that he compounds; for all Apothecaries make up their Compoſitions according to Receipts in which they are directed, how to mix them, and what Quantity of each is to be mixed; ſo that it is enough for one that makes up a

Reciept

Receipt to know Weights and Measures, and what Directions are writ before him, and to be acquainted barely with the Faces of things: For it not belonging to Apothecaries, to apply or prescribe any Medicines, except by the Order of a Physitian; it is enough for them to know how to follow a Physitians Directions; which they are enabled to do, by knowing how to chuse *Simples* and *Compounds*, so as to distinguish them by their Names, and how to mix them according to Art.

He further says, *Let a Phisitian prescribe like an Angel, &c.* I would willingly know how he comes to be acquainted with Angels Prescriptions; and whether he has learnt them or not: I am afraid they are seldom catched in Apothecaries Shops, and consequently he hath been very little acquainted with them. But, as I believe, Angels are always imployed in Divine Affairs; so they chiefly are concerned in Spiritual Prescriptions; and here Mr. *John Colbatch* hath fetch'd his Metaphor too far.

Secondly, he says; *The second Qualification for an Apothecary, is, that he understand the Nature and Operation of Minerals and Mettals.*

To understand the Nature of Minerals is the Business of a Chymist, not of an Apothecary, and as for their Operations, that chiefly belongs to a Physitian; whose Business it is to apply them: But he would needs

have Apothecaries to underſtand every thing, becauſe he hath been one himſelf.

Thirdly, he ſays, *They muſt underſtand the Nature of Animal Bodies*; but I am ſure they may be as good Apothecaries, tho' they do not; for what Buſineſs hath an Apothecary with Human Bodies, ſince it only belongs to him to be ſerviceable to Phyſicians in preparing his Medicines and obeying his Orders, and not in adminiſtering: He might as well ſay a Clerk who only writes according to the Directions of his Maſter, and whoſe Buſineſs it is to do nothing elſe, muſt underſtand thoſe things that don't belong to him, *viz.* His Maſters Buſineſs. What ſome Apothecaries know I won't ſay, but I am certified by his Writings, and alſo by the Rules he hath given for the Qualifications of an Apothecary, that he is ſo far from being qualified for a Phyſitian, that he is by no means qualified for an Apothecary.

But to underſtand how faintly he is qualified for either, I ſhall paſs on to his Book, and ſhew what grand Miſtakes he is poſitively and boldly guilty of.

CHAP.

CHAP. II.

Of the Small-Pox.

THe firſt Diſtemper he there takes upon him to give an Account of, is, the *Small-Pox*; and here contrary to Truth and all Experience he would ſuggeſt, that the *Small-Pox* do not proceed from Acids but Alkalies. And,

Page 4*th*, he ſays, *Now I could never hear of any one, that by Analizing the Blood of Perſons in the* Small-Pox, *could ever find the leaſt Foot-ſteps of Acidity in it; though on the contrary, it doth appear, after many Tryals, that the Blood of ſuch Perſons doth more abound with Alkalious Particles, than that of ſound People.* That no Acidity can be found by Analizing the Blood of Perſons in the *Small-Pox*, is not ſufficient to determin, whether there be Acids in the Blood before Analized or not; for in Analizing Blood, as the Chymiſts call it, the Volatile Particles of the Fire, which is the Agent in the Operation, may ſoon deſtroy thoſe Acidities; for if when our Stomach abounds with Acids we find by taking of Volatile Alkalies, that that Acidity is ſoon deſtroyed; and if we find that thoſe Effects, which are produced in our Blood, upon a plentiful Uſe of crude Acids

Acids, or Aſtringents which are Acids in *Potentia*, are taken away on the contrary by the Uſe of Alkalies; we have much Reaſon to believe, that the Particles of Fire, being more powerful when in Action than thoſe Alkalies, will ſoon deſtroy that which is called Acidity in the Blood; ſo that the Fire Volatilizing that Acid Matter, and exalting it to a higher Degree of Maturity, it quite looſes it's priſtine Qualities, the Fire and it being united into a *Quid tertium*, and that united and again embodied in a Vehicle, looſes it's old Form, and is modified anew.

But to determin, whether there be Acidity in the Blood or not, there would be no need to analize it, tho' by that means it would not be deſtroyed; for when a Perſon in the *Small-Pox* is let Blood, we may ſee a manifeſt *Ropy Viſcocity* in the Blood, which is a certain Sign of Acidity, it being the Nature of Acids to coagulate and thicken thoſe Humours with which they are mixed.

And to underſtand in what Senſe the Blood may be ſaid to have more Alkalies than the Blood of healthful People, we muſt conſider what is the Cauſe of that Diſtemper; but as my Deſign here is not to give an Account of the Cauſe of this Diſtemper, any further than tends to ſhew how far he is miſtaken, and how little he underſtands it; ſo I ſhall only take notice, that the firſt Onſet of this Diſtemper

temper is accompanyed with the *Initia* of a Feaver; where we may obſerve that the Maſs of Blood being naturally impregnated with a great deal of Sulphur; and that Sulphur being as if it were depreſſed, or rather inviſcated in a Viſcous *Mucus* (whoſe Viſcoeity proceeds from Acids) theſe Sulphureous Particles are by ſome accidental Cauſe (whether it be Internal, or by the Influence of circumambient Bodies, I ſhall not now determine) exalted in ſome Meaſure, and cauſed to exert themſelves; by which Exertion they endeavour to clear themſelves of that *Mucus* Phlegm; which being ſeparated from them, the whole Maſs does, as if it were, run into two Parts; juſt as we ſee ſweet Milk and Eggs mixed together, and heated over a Fire, begin to break, as it is uſually termed; I mean juſt when it begins to break ſo little that we can ſcarce diſcern it with a Microſcope; and then that Maſs in ſome meaſure cleared from the Viſcocity, hath more Sulphur in it, and more fierce Volatile Parts in it, than the Blood of a healthful Perſon. But as for Alkaly, I cannot find any in it, except Alkalies are Sweet and Balſamick.

But yet if the whole Maſs of Blood, and Serum together, be compared with the whole Blood, and Serum of a healthful Perſon; there is more Acid in the Blood of a Perſon in the

the Small-pox, and leſs Alkaly, than in a Perſon that is healthful.

But this new Reformer of Phyſick ſets about his Work, like one that neither underſtood common Senſe nor Reaſon; all that he ſays againſt a truly rational and confirmed Opinion, is, that it is not ſo as they ſay; and the Grounds upon which he concludes ſo, are an Obſervation nothing at all to the purpoſe; but to ſhew that he neither underſtands the Works of Nature nor Art; ſo that thus far he wants the Qualifications of an Apothecary. But to proceed;

Page *the* 5th. He ſays; *The cauſe of the Small-pox, I ſuppoſe, to be from a Quantity of ſuch Particles, being ſome way or other admitted into the Blood; which being of a quite different Texture from that of the Blood; and ſo not capable of being mixed with it, cauſe a Hurry and Diſorder there.* What a very fine Account this is of the Reaſon of the Small-pox; and who will be the wiſer for it, by ſuch a Method as this; we may anſwer all the Queſtions that can be asked in Phyſick, Geometry, Mathematicks, Aſtronomy, Navigation and Geography without any other Qualifications than the Aſſiſtance of Nature; and a common Plow-man, if this be Knowledge, might give as good an Account of things as he does: For ask a Plow-man what is the Cauſe of the Small-pox, and he will give juſt

ſuch

ſuch an Account as he hath done, *viz.* That the Small-Pox proceed from ſomething that cauſes them, and diſorders the Perſon that hath them; nay, a Nurſe knows more than he can pretend to; for they will give a Phyſitian a better Account of a Diſtemper, than Hurry and Diſorder. But there are two Words in what he ſays; that Women perhaps are not well acquainted with, *viz.* Particles and Texture; but taking away thoſe (which he does not underſtand, and which only ſerve to amuſe People that are ignorant) and then what he ſays will come to no more but what I juſt now expreſſed in Words different from his only in Sound, not in Signification, as he hath uſed them.

And here again, I could willingly paſs by a great many of his Faults, being almoſt tired with ſo many, and ſuch groſs Miſtakes; but ſhould I not trace his Impertinency and Ignorance, he is ſo apt to be proud of his Folly, that it would make him but fonder of what he already is ſo zealouſly panting after, as one ſcarce able to make his way through Clouds and Obſcurity.

Page the 6th, He ſays, *Now to aſſiſt Nature in throwing theſe Heterogeneous Particles out of the Blood, to the extreme Parts; which they pretend to be mightily hindred, by a great Quantity of Acids in the Blood: They give repeated and large Quantities of Teſtaceous Alka-*

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lious Powders, which indeed ſeldom fail of anſwering their Intentions, in throwing out large Quantities of Puſtles, even more than Nature is able to ſupply and bring to Maturity. Here he only hath put Senſe into his own Philoſophic Dreſs; ſo that when firſt I read it, I could ſcarce imagin what he meant, till I had put that Mask of it; and then it appears to be that Phyſicians uſually give Acid-Abſorbers, to attenuate that Viſcid Diſtempered Humor, that it might be thin enough to paſs off by the Pores of the Body, in order to carry it out of the Maſs of Blood; and that this they endeavoured to do by ſuch Medicines as correct its Acidity; which Method truly is, if uſed with Moderation, very reaſonable. For ſince by the Viſcocity of Blood, it appears that Acids cauſe that Coagulation of the *Fomes Morbi*, which we ſee in the Habit of the Body; what can be more reaſonable, than to uſe ſuch Means as promote the carrying off of this Fuel, by attenuating it, and correcting that Acidity, which makes it too thick to go off. But he ſays it throws out too much of this Humor; to which I anſwer (tho' it is ſo ſimple and inconſiderate, that it deſerves Correction, rather than a Rational Anſwer) that no more of this Diſtempered Humor can be driven out, than there is in the whole Maſs, and the leſs is left behind the better; for it is not

that

that Matter in the Habit of the Body, that kills thoſe that ſuffer by this Diſtemper; but that which is not driven out; and the reaſon why ſome dye, notwithſtanding a great deal is driven out, is becauſe a great deal is ſtill behind; for that in the Habit of the Body, which he, like a Block-head, calls the Extream Parts, is out of the way of Circulation, and is leſs offenſive to Nature, than that which is left behind, which conſumes and mortifies the Spirits before it can be driven out.

But this Method, it ſeems, ſpoils Angelic Faces: This endearing Expreſſion muſt certainly oblige the tender Parents of pretty Children to make uſe of Mr. *Colbatch* by all means; that pretty Gentleman that loves them ſo paſſionately, will be ſo careful of their Beauty, and ſpoiling of Angelic Faces; that before one of his Patients ſhall have its pretty Face ſpoiled with Heterogeneous Particles, he will reſolutely give Acids, and ſo thicken that Heterogeneous Humor, that very little ſhall be driven out. But then let good Mr. *Colbatch* (ſince he muſt be a Maſter, right or wrong) conſider what the Effects of his Tenderneſs towards Angelic Faces will be; for if that Heterogeneous Humor be thickned and not thrown out, and the Quantity of it be ſo great, that Nature cannot conquer it, the poor Child out of Tenderneſs

derneſs to it's Beauty muſt ſubmit to common Fate, and unavoidably dye; whereas, if he endeavour'd to drive it out, it might more reaſonably hope for Life; tho' the Quantity of that Matter is ſometimes ſo great, that the Habit of the Body is not able to receive it all.

And let him know, that if by his Tenderneſs, or rather fooliſh Ignorance, his Patients dye, he muſt once anſwer for it, and might as well be guilty of cutting their Throats. And here I have taken a little Pains to give Reaſons againſt his, and in Vindication of the contrary Practice; not becauſe what he ſays in Defence of his own requires it, ſince he only poſitively aſſerts without Reaſon; but becauſe in a Matter of this conſequence, I ſhould almoſt in ſome meaſure think my ſelf guilty of the Death of thoſe that ſuffer by him, if I did not give ſuch Reaſons againſt his Method, as People might plainly ſee the Abſurdity of it.

But before I proceed any further, I ſhall make bold to ask my Gentleman one Queſtion; whether he by the Uſe of his Glaſs, hath in ſome Critical Enquiry or other, found to his great Regret; that this Diſtemper hath ſpoiled pretty Features or not in his own Face? If it hath, then there is one ſort of an Excuſe to be made for his adhering to ſuch Practice, and juſt ſuch a one as there is

for

for thoſe People, that had rather keep Poyſon in their Stomachs, than ſpoil their Mouths by taking a Vomit.

But there is another Queſtion I would ask him, but dare not; and therefore ſhall only ſubmit this weighty Matter to his profound Judgment, by way of Suppoſition, *viz.* Suppoſe a Man ſhould be an Ill Man, and frequent Ill Houſes; whether in the Enjoyment of his Pleaſures, he might not pitty, that ſo many Faces ſhould be ſpoiled by this Diſtemper, and in that ſoft Humor, take ſuch a Sting againſt all Rational Practice, as ever to abhor it.

Page *the* 7th. He ſays, *The ſpoiling of Faces is not all, but beſides they throw out the* (Diſtemper, which he calls) *many Puſtles by breaking of the Globules of the Blood*, &c. Here I need give him no other Anſwer, but that I pitty him; he fain would be a Philoſopher; and for all his ſtretching and ſtraining he cannot reach it; but he ought to have try'd his Strength in private, and not to have expoſed himſelf with his Philoſophical Scraps, for breaking the Globules of the Blood is ſuch Nonſenſe, that had he not made a ſimple Experiment, by mixing Oyl and Water, to explain his Notions of Globules, no body could know what he meant by it; and it looks ſo aukward; that Philoſophers cannot but wonder what the Man thought of,

when he wrote it; for his Mechanical Head ſure could never hope to explain any thing, by breaking of Globules, too large to circulate through capillary Veſſels. For what Miſchief would breaking of thoſe Globules do; ſince the Blood without any damage, muſt needs be divided into much more minute Particles, to circulate through the Veſſels. All he ſays, Page 8, 9, 10, is to enlarge what he here ſo obſcurely delivers, to which I need give no other Anſwer.

Page 10. He ſays, *In like manner, the Globules of the Blood being broken by means of Alkalious Medicines, together with too great a Quantity of Alkalious Particles, being before admitted into it, are, by that means made capable of being received into the cutaneous Glands, which is the only Occaſion of thoſe Purple Spots upon the Surface of the Skin.* What Effects Alkalies have upon the Coagulated Humors, I have before ſhewn, *viz.* They thin them and make them capable of paſſing through thoſe Pores, they would otherwiſe be too thick for, and as for his Globules, if he means only, that the Maſs of Blood is diſſolved and attenuated; I Anſwer, That the Blood being ſo diſſolved, would circulate through it's Veſſels only with more eaſe; ſo that it would be leſs ſubject to be coagulated in the Veſſels of the Skin; but ſince by taking notice of the Blood in ſuch People, it appears to be more clam-

clammy than it is uſually in healthful People; and ſince that Clammineſs depends on a Mixture of Acids, we have reaſon to believe that it would be leſs apt to run into Veſſels, that it ought not; and it is alſo Rational to conclude, ſince the Diſtemper depends on Acids which coagulate the Blood; that when the Diſtemper is more violent, it abounds with more Acids; and conſequently that they don't only cauſe the Serum to coagulate in the Pores of the Skin, but alſo ſometimes the Blood in the Capillary Veſſels; which coagulated, cauſes thoſe Purple Spots.

But leaſt I ſhould not ſeem ſufficiently to prove, that thoſe Symptoms are cauſed by Acids; I ſhall further obſerve, that, ſince it is the Nature of Acids to coagulate, and of Alkalies to prevent and hinder Coagulation, and thoſe Symptoms appear to be Coagulated Humors; we muſt needs conclude, that they do proceed from Acid, and not Alkalizated Humors.

Page 11th. He ſays, *But this is not all; for by the aforeſaid breaking of the Globules of the Blood, theſe ſmall broken Globules getting into the ſmall Meanders of the Brain, hinder the Motion of the Animal Spirits through the Nerves.* But I here ask him, hath he ever found any of thoſe Globules in the Brain? if he has not, there is no reaſon to believe what is contrary to Reaſon and Experience. For

Deliriums are more likely to proceed from Viſcid Matter affecting the Brain; it being plain, that there is not only a great deal of Viſcid Matter in the Blood, but that there is a Viſcid Phlegm obſervable in all People inclinable to Lethargies, and ſuch like Diſtempers of the Brain.

From *Page the 11th to the 16th.* He keeps a long Harangue to no purpoſe, and about nothing at all to this Diſtemper; where he begins to preamble about the uſe of Acids, to the 19 Page, to which I need not ſay any more, having ſaid enough of the Uſe of Acids and Alkalies at the beginning of this Chapter. But here he tells us that, *he hath retrieved a great many from the Jaws of Death by Acids*; but he hath told ſo many downright Falſities in the beginning of his Book, that we have the ſame reaſon to believe he does now; what he ſays, being contrary to Reaſon and Experience; and I rather believe ſo, becauſe he mentions not one that Acids cured, where he had uſed Alkalies.

Page 20. *I ſhall proceed to the Method I take in the Cure of it; which being according to Natures Dictates, is ſhort and eaſie.* Here he would perſuade us, that Nature is ſhort and eaſie, becauſe there is very little to the Purpoſe in what he ſays about her; but as eaſie and ſhort as ſhe is, ſhe is too long and too difficult for him to trace; but now he begins

gins to give us an Example of his Dexterity in the Cure. And,

Page 21. Tells us, *that he begins with a Vomit.* But here he ought to confeſs what Learned Men's Examples he hath followed. For ſo, if the Stomach be foul; thoſe Learned and Experienced Men, Dr. *Sydenham,* and Dr. *Morton* begin, therefore for this the World is not obliged to him; he not being the Author of that Method.

Page 22. *At Night he gives Syr. de Meconio*; For this ſtill he ought to make an Acknowledgment to Dr. *Sydenham,* it being what he hath learnt from him.

But *ſometimes in the beginning,* Page 25. *He lets Blood*; for this likewiſe he muſt make a thankful Acknowledgment to Dr. *Sydenham*; it being nothing of his own Invention.

Page 23, and 24, 26, and part of the 27th, he reckons up a Parcel of Acids which he makes uſe of; but he mixes ſo much ſimple Waters with the Acids, that what he gives is ſcarce more cooling than Small-beer; and truly, if they had not worſe Effects in the Blood, I ſhould commend him for following ſo good a Preſident as Dr. *Sydenham*; but here he varies from Dr. *Sydenham,* to the Diſadvantage of his Patients, and the Deſtruction of their Lives, though Preſervation of the Beauty of 'em.

And he ſo much depreſſes their weak feeble Spirits, that Page 27. He is forced to give them a Cordial again to take off the ill Effects of his bad and abſurd Uſage.

Page the 28*th*, *He Purges them ſeveral times*. And truly, if he abuſes them with Acids at this rate, he had need to purge them ſoundly, to carry off thoſe Dregs that he hindred from going off before; whereas did he manage them as thoſe Learned Men Dr. *Sydenham* or Dr. *Morton* do, once Purging does as much good and more, than his five or ſix times.

Page 29 and 30. All he ſays is to deter People from Uſing any other Means than his; and to tell People that know better how to manage Children than he does, that they may ſafely uſe his Method, if they won't ſend for him; but let him know that it is Experience that is valuable, above a Method that hath neither Reaſon nor Succeſs; and ſurely they had rather depend on thoſe that have their Characters from Judicious Men, than one that only commends himſelf.

Page 31. He begins with his former Suppoſition concerning the Cauſe of the *Small-Pox*, and giving a ſhort Account of what Effects he laid to the charge of Alkalies, and continues a Repetition of his Complaint to Page 36. But I having already anſwered

that

that ſufficiently, there is no need I ſhould repeat it here again now, and indeed all the Reaſon he has, is only to lengthen his Book; for he cannot think other People are ſo forgetful as himſelf, as to need to have it over again ſo ſoon; and if they had, it would have been the ſame thing to have read the firſt Account over again, for it was altogether as large as this, and this is equally void of, and without, Reaſon or Proof,

Page 36, *He aſſigns but one general Cauſe of Fevers, yet owns the Particles cauſing them, may be ſomewhat different.* Which is to ſay and unſay, and at the ſame time to contradict himſelf, for if the Cauſe differs it cannot be the ſame, and that the Cauſe is not the ſame is plain, becauſe the ſame Cauſe would have the ſame Effects, I mean the ſame formal Cauſe.

Page 38. He ſays; *in moſt continued Fevers I have found Alkalies equally as pernicious as in the* Small-Pox, *and Acids equally as Beneficial.* That Acids are uſeful in moſt continued Fevers, is not of his finding, it being the common Practice of moſt Phyſicians: And it is as generally known, that ſtrong Alkalies, except in *Malignant Fevers*, are very hurtful and not at all uſed, except by abſurd Practiſers; but that Alkalies are highly to be preferred before Acids, in the Cure of the *Small-Pox*, I think I have given Reaſon enough to prove,

except People value Beauty before their Lives, and had rather hazard their Children in the Hands of a Fool, than commit them to the Care of ſober and wiſe Men.

CHAP. III.

Of the Scurvey.

HAving therefore run over what he hath ſaid of the *Small-Pox*, and ſhewed, that it is neither conſonant to Reaſon nor Experience; I ſhall in the next place make it plain, that he hath alſo miſtaken in the *Scurvey*, which will yet be a further Demonſtration, that he is not qualified for an Apothecary.

Page 42. *But here I expect the Cry of all Mankind againſt me: What! Say there is no Acidity in the Blood in the Scurvey? What! Is it but an Acidity in the Blood that is the occaſion of Breaking out of Scabs* &c. *upon the Skin? What! But a Sharpneſs and Acidity in the Blood occaſions thoſe wandring Pains*, &c.

And Page 43. Says he; *My Friends, have a little Patience, and I will preſently make it appear to you that thoſe Symptoms are not occaſioned by Acids, but from* Acrid Lixivious *and* Alkalious *Particles.*

Behold!

Behold! How ſharp Witted he is grown of a ſudden? And, it laſteth for a whole Page together; what a true Picture of a ſhort Head? And what an exceſſive Rapture of Zeal, my Friend Mr. *John Colbatch* is fallen into? Truly, if I could believe he were of any Religion, I ſhould perſwade my ſelf, he were inclining to *Quakeriſm*, as well as *Quackeriſm*; for here he ſeems to have a mighty glimps of the Spirit, and ſpeaks in a very agreeable Form. But I wonder why he ſhould expect all Mankind to cry againſt him; he muſt either have a very ill Opinion of all Mankind or himſelf; if he thought he had Reaſon for what he did, then he ſpoke very harſhly of all Mankind; for to ſay they would cry againſt, was in effect to ſay, they either did not underſtand Reaſon, or that they were ſuch Enemies to Learning, that they could receive nothing but what was ſuited to their own Heads: A very heavy Charge, and much becoming ſuch an Ignorant Man to lay upon all the World; But I rather think he had a Self-conſciouſneſs of his own Falſneſs, and, like guilty Perſons, did not know how to conceal it.

But *the Scurvey, he ſays, proceeds from Alkalious Particles, and not from Acids*, to which I anſwer, that it being the Nature of Alkalies to thin and attenuate thoſe Humors, that cauſe Coagulations in the Skin, it is unreaſonable

nable to ſay, that Alkalies cauſe thoſe Things, which their own Nature inclines them to cure: But thoſe Bloches which appear in the Scurvy, rather proceed from Acids joyned with Acrimony; the Acids cauſe the Humors to ſtagnate in the Skin, and the Acrimony by cauſing a Ferment there, makes that Matter corrupt and corrode.

Page 43. He ſays, *The Blood of Scorbutick People abounds more with Alkalious Parts than Healthful Peoples when Analized.* But as I ſaid before, what is drawn from Blood Analized, proves nothing what was the Temper of that Blood before it was Analized: Of which, if he would but take Pains to look into the famous Mr. *Boyl's* Sceptical Chymiſt, he may be fully ſatisfied. For thoſe Acrid Acid Parts of the Blood, being Spiritualized by the Fire, looſe their Priſtine State, and are carryed along and embody'd with other Alkalious Particles.

Page 45, and 46. *He tells a Story of a parcel of Seamen, that landing at* Cadiz, *were cured of the Scurvey by the Uſe of Lemmons and Oranges.* The leſs Reaſon then hath he to be fond of, or value himſelf, where he owns his Knowledge to Seamen; but it is no news in Phyſick, that Acids joyn'd with Alkalies cure the Scurvey, it being common Practice to mix Acids and Volatile Salts in Scorbutick diet Drinks, and a Method long uſed by the famous

mous Dr. *Willis* and others; ſo that there was no need for him to have ſaid any thing here of the Scurvey, ſince it is only what others have done before, to more advantage, and incomparably better.

Page 47. He ſays; *As for Alkalies, I don't believe that any was ever cured by them of this Diſtemper.* But I am ſure that a great many are, and though a great many are cured by a Mixture of Alkalies and Acids, yet as many are cured by Alkalies alone.

Page 48, 49, and 50. He mentions a Preparation of Antimony and Spirits of *Tartar*, and would have theſe which Page 51, and 52, he ſays are *Panaceas*, to be Acids; but as they have been generally termed Alkalies, and are known to be ſo by their Eſſects; he muſt not think to change their Names, ſince he cannot change their Natures: For by their Effects we know that they correct Acids, becauſe they take away Obſtructions, and diſſolve coagulated Humors which are thickned by Acids.

But as I took Notice in his Preface, we ſee he will uſe all the means imaginable to make his Deſign good; and having ſaid enough on this purpoſe there, I ſhall not need to repeat it again.

Page 53. He thinks he anſwers an Objection againſt him, which is, *That there is a manifeſt Saltneſs in the Blood of Scorbutick People.*

But

But he like a Man as dull as ignorant, cunningly would turn it off, and ſays, *if they will ſtrictly enquire into it, they will find it not an Acid but an Alkalious Taſte.* But does he think no Body can taſte beſides himſelf? People are ſenſible, that for the ſake of his own Cauſe, his Reaſon, if he may be ſaid to have any, will byaſs his Taſte; whereas other People in ſuch Caſes have their Reaſon ſteady and their Taſte too. But to conclude this ſecond Specimen of his Ingenuity: He muſt be informed that the Blood of Scorbutick People does not only taſte Salt, but thoſe that ſpit much, and who know what a Salt Taſte is, find a manifeſt Salt Taſte in that *Saliva.*

CHAP. IV.

Of the Gout.

THe next Thing, that this eminent Man undertakes to give an Account of, is, the *Gout.* And truly, this I muſt needs ſay in his Praiſe: That though his Merit be extraordinary, and cannot place him amongſt thoſe Men who are eminent for good Works, yet he hath this mighty Chance, that it will undoubtedly eternalize him for an eminent

vain

vain pretending Impoſtor, and an Emperick extraordinary. For,

Page 54. He ſays; ---*Though I muſt confeſs the* Gout *to be a Diſtemper, I have not had much to do with; but by that little I have ſeen of it, I am fully convinced that it is not from Acids,* &c.

He does well to make an ingenuous Confeſſion, and be modeſt in ſome things, in order to expoſe himſelf the more effectually. For if this Man can make a Concluſion contrary to all the Learned World, upon a little that he hath ſeen, which he does not underſtand; it ſhows, that he is very bold and unreaſonable; for will he pretend by a little to contradict a great deal; and will he pretend to write Univerſal Rules, from a little and ſingular Obſervations; but it ſeems by this little he is convinced fully, which to me only ſignifies he hath a very narrow Head. But that this Diſtemper does not proceed from Acids, I ſhall eaſily evince; and firſt let us ſee, what he ſays in Proof of his own Aſſertion, and what Reaſons he gives for them.

Page 55. *I have obſerved conſiderable large Nodes in which are ſometimes contained a hard chalky Subſtance, which by many Experiments I have found to be as much an Alkaly as either Carbs-Eyes, Corral,* &c.

This is an Argument indeed would perſwade one to believe much, upon a very lit-

tle

tle Obſervation, and really, if we may believe he writes in this Point as he does in all the reſt, it will be feared, That little is none at all; for he hath hitherto ſo magnified a little, as to make it a great deal of Nonſenſe; that here we may ſuſpect, if what he hath ſeen in this Diſtemper be little when magnifyed, it muſt be very little in truth. And as for this Argument it ſhews that his head is a lump of Clay without any diſtinction; for tho' it might be admitted, that the Nodes in the Gout were like a Chalky Subſtance, yet would they not be as much Alkaly, as *Crabs-Eyes*, there being a great deal of difference betwixt *Chalk* and *Crabs-Eyes*, as to their Muchneſs of Alkalie; but what if I ſhould ſay it is neither an Alkaly nor Acid, but a ſort of mealy *Mucus* hardned by Acids, and made porous by the Heat, cauſing thoſe Parts of it to cloſe and condenſe ſo as to leave Pores betwixt them. I ſhall not here enlarge nor bring Arguments to prove the Poſſibility, but ſhall leave him to conſider of it, and alſo deſire him or rather adviſe him, in order that he may comprehend this, that is ſo much above him, to read and conſider Mr. *Boyl* of Alkalies and Acids; and if he does not underſtand that Book, if he will come to me I'll explain it to him; for I would ſpare no Pains to undeceive and inſtruct him, I ſee he hath a mind to learn, and perhaps, if he were

were put into a good way, though he be dull Induſtry might make ſomething of him; ſo that I would not have him diſcouraged, though he hath loſt his Labour in travailing ſo boldly and ſo far in a bad Way.

In the next Paragraph. Page 55, He ſays, *Now it being granted that the Matter contained in the aforeſaid Nodes to be an Alkaly, how is it poſſible for this Diſtemper to proceed from Acids?* He does well to ask Queſtions; for that is the way to be informed; and that he may learn, I ſhall tell him, that though that cruſty Subſtance were an Alkaly, which I only ſuppoſe, that the Anſwer may be direct; it is poſſible that Acids may be turned into Alkalies; for all the Difference betwixt Acids, being as far as relates to our preſent Purpoſe, that the one hath no Pores, and that the other hath Pores, to imbibe and receive the Parts of the other into them; it will be very eaſily conceived, that a great many of theſe being embodyed in a Mucilage, and that Mucilage being hardned, ſo as to link the Acid Particles together; I ſay, it will be very eaſily conceived, that that Subſtance being made Porous, hath ſo far the Nature of an Alkaly.

Pag. 56. Says he, *But if Men will ſtill perſiſt to aſſert, that this Diſtemper proceeds from Acids, and at the ſame time own the chalky Subſtance beforementioned, which is only*, &c. *they muſt*

muſt tacitly believe the Doctrin of Tranſmutation, though they openly are aſhamed to own it; that Noble Sentence, *Doctrin of Tranſmutation* had ſo raiſed his Phanſy, that truly he hath expreſſed this Paragraph very Nobly; but I ſee he cannot ſpeak in fine Words, but he muſt expreſs Non-ſence; for where Men aſſert the *Doctrin of Tranſmutation*, how can they be ſaid tacitly to believe it, except aſſerting be holding ones Tongue; but though, my Gentleman, thinks it a thing, that one ought to be aſhamed of, and to be laugh'd at for and ridiculed; I am not aſhamed nor afraid to ſay, I own the Doctrin of Tranſmutation, and ſo does he, or elſe he hath quoted no leſs than three Experiments in his *Novum Lumen Chirurgicum* (which I have proved to be *Obſcurum*) which he does not underſtand; and which fill that Book from Page 12. to the 17. But perhaps the Gentleman means, the *Doctrin* of *Tranſubſtantiation* and hath wittily called it *Tranſmutation*, leaſt he ſhould ſtrain his Mouth, with ſuch a thundering Word; but there is a great deal of difference betwixt owning *Tranſmutation* in Philoſophy, and that which is called *Tranſubſtantiation* in Divinity; the *former* only aſſerting the Texture of Matter to be modifyed anew, when it viſibly appears to be ſo; and the *latter* when it is apparent, that it is not; ſo that if any Body hath

hath Reaſon to be aſhamed he wants none, and he alone deſerves to be ridiculed.

Pag. 57. *Supposing the Acid Matter causing this Distemper to be transmuted into a chalky, alkalious Substance, the Distemper must never more pretend to come near that part*; this is a very good Argument indeed, and truly when I looked upon the whole Page together, here ſeemed to be a Fault with an ominous *Index* over it, *viz. Aſhamed, laugh* and *ridicule*, which Words begin the Page juſt before this Paragraph. But to anſwer his Suppoſition, we know, that the beſt Alkalies cannot operate beyond their Power, and though that Subſtance were an Alkaly, it would ſoon be ſo impregnated with Acids, as to looſe it's Power of abſorbing more; for ſuch Alkalies no longer correct *Acidity*, than their Pores are open, and ready to receive acid Particles into them, and then they can correct no more, which is plain by putting of Alkalies into any acid Liquor, which as ſoon as their Pores are filled, have no further Effects.

But he ſays further; Pag 57. and 58. *Nay, the Blood at times, muſt all, or at leaſt great part of it, paſs through the Part or Parts, where this chalky ſubſtance is lodged, by which means, a Man would think it ſhould be ſufficiently guarded from any more growing Acid; and ſo by Conſequence, when the chalky Nodes are once ſetled, People have not the leaſt Reaſon for the future, to be in fear of the Return of the*

Diſtemper. To this, though what I ſaid in the laſt Paragraph is a ſufficient Anſwer, I ſhall add, that though the Blood ſhould ſooner than he can ſuppoſe it, run through that Part, yet the Subſtance he calls Alkaly, when it is once ſufficiently impregnated, could cauſe no Alteration in the Acidity of it; beſides, though it had it's full Force active and vigorous, ſo much as makes up the Nodes, would no more prevent the Acidity of the Blood, than a Grain of Alkaly would prevent a Hogſhead of Drink from growing ſtale. Moreover, ſo little Blood could be laid down at once in thoſe Parts, that the whole Maſs being depraved, we muſt conclude, that that little Blood, as ſoon as it was mixed with the Maſs of Blood again, would be again depraved and tainted; all theſe Objections, I ſay, would occur, if we would ſuppoſe, what he ſays to be true, concerning the Blood circulating through thoſe Parts; but he ſhould take notice, that the Blood Veſſels have no Communication with thoſe Nodes, they being, as if it were, Matter extravaſated, and out of the way of Circulation; but one hath always more Trouble to confute one Blockhead than three ingenuous Men (I don't mean convince one, for that is a thing not to be expected) but the Reaſon why it is ſo difficult to confute ſuch a one, is, becauſe Fools make ſuch Blunders, that have neither Senſe nor Meaning,

ing, and are ſo widely abſurd, that one muſt run out of Method, and Order, to trace them.

Pag. 59. He ſays, *It may not be amiſs to take Notice, that few People are troubled with the* Gout, *but thoſe who drink large quantities of Wine or ſome other generous Liquors, abounding with Vinous Spirits, ſo that the Blood and other Juices, being impregnated with the ſaid Vinous Spirits, theſe Spirits meeting with the Volatile Alkalious Salt, of which, even the Blood of ſound People, is never deſtitute, by means of which Salt the Vinous Spirit is Coagulated*, &c. What is the Reaſon that drinking of Wine is ſo hurtful, I ſhall not here explain, but ſhall only ſhew, that he is ſo far from explaining it, that, he confutes himſelf, and that he is at a loſs how to make even trifling Explanations of it. And firſt I ask him, if it be cauſed by drinking of much Wine, and that being Coagulated by the Alkalies in the Blood, why does not thoſe Alkalies alſo Coagulate his Acids, that he would cure it by; and how comes it to paſs, that they ſooner Coagulate Spirituous Acids than more crude ones? But this Objection he did not foreſee, and truly no body can blame a Man to be thus bold, that's ſo ſhort ſighted and inapprehenſive of Danger, but certainly if an Alkaly in the Blood would cauſe ſo Spirituous an Acid as Wine to Coagulate, it would much

ſooner Coagulate a more crude one, and conſequently his Medicine muſt do more harm than Wine; ſo that here I leave him to condemn himſelf. A ſecond Queſtion I ask him, is, whether it is not impoſſible to cure this Diſtemper by Acids, if Acids cauſe the Alkalies in the Blood to Coagulate, to which, the true Anſwer is, that it is impoſſible; for as long as the Blood is ſo impregnated, according to him, all the Acids we can take, muſt be Coagulated, ſo that they would increaſe Coagulations, and not cure them.

But not to ask a Man any more Queſtions, who does not underſtand common Reaſon, I ſhall prove from what he ſays, and alſo from Reaſon, that Acids cauſe this Diſtemper, and firſt, from what he ſays it is plain; for if he ſays upon taking of Acids the Alkalies Coagulate them, it implies there was no Coagulation in the Blood before thoſe Acids were taken, now if our Blood when ſo full of Alkalies can be without Coagulation, and upon the taking, of Acids, it preſently thickens; it muſt needs follow that thoſe Acids cauſe this Diſtemper, there being no Coagulation before thoſe were taken; ſo that the Acid Coagulates the Alkalizated Blood, and not the Alkaly the Acids; for that is ſaid to be the cauſe of a Diſtemper, or a Coagulation, whoſe Mixture with the Blood produces ſuch a Diſtemper, and in whoſe Abſence there is no ſuch

Effect,

Effect, ſo that here he is judged by his own Words. For as a Man's head is not the cauſe of it's being cut off, till the Inſtrument is applyed that ſeparates it from his Body; and when Water is thrown in the Fire, the Water is properly ſaid to extinguiſh it, ſo Acids taken into the Body, cauſe the Coagulation and not thoſe Humors that are vitiated by the mixture of it, and theſe Inſtances I have given, that it may be plainer to People that underſtand not Phyſick, I mean thoſe Gentlemen he ſo oft makes his Appeal to.

Beſides, Acids being of a cold Nature, and cool Bodies Naturally Coagulating thoſe Bodies, that are ſubject to Coagulation; and it being the Nature of Alkalies to take off Coagulations, and to prevent them, it would be abſurd to ſay that they cauſe ſuch Effects as are quite different from their Nature. And,

That it is the Nature of Acids to Coagulate, is not only plain from what he hath ſaid, but it is alſo manifeſt, that Phlegmatick Conſtitutions are injured, and that Indiſpoſition increaſed by them; whereas by Alkalies, that *Phlegm* is attenuated and made fit to be carryed off.

The next Page he would ſuppoſe, that the Coagulations in the Stone proceed from Alkalious Particles Coagulating Acids; but it appearing from what I have already ſaid, that

Alkalies are not, and that Acids are the Cauſes of ſuch Effects; I need not ſay any more to this, the ſame being an Anſwer to both.

I ſhall only here take Notice of the Strain and Humour of our Philoſopher, who when he found it would be neceſſary for his purpoſe, does not only change the Names of things; but alſo calls thoſe Humours that are Paſſive, Active; and on the contrary.

CHAP. V.

Of Rheumatiſms.

THe next Diſtemper that he gives us an Inſtance of his weakneſs in, is, A *Rheumatiſm*, where Pag. 74. he ſays, *Having by the Fire Analized the Blood of* Rheumatic *Perſons, I have found it to abound more with Alkalious Particles than that of ſound People.* But as I ſaid before, the Analized Blood is not ſufficient to determine what Blood was, before it was Analized; but if by mixing thoſe Subſtances together, which he draws from Blood, by Analizing it, they will make juſt ſuch a Compoſition, as Blood; then I will believe he takes the right Method to diſcover the Cauſes of Diſtempers, but if they will not, then it is evident that the Fire modifies

the

the Parts of the Blood anew, and rather deſtroys than diſcovers it's Principles.

Pag. 75, and the 76. he would ſuggeſt, *Acids are not the Cauſe of the Bloods Viſcocity, and ſays thoſe that affirm that they are, don't prove it*; And I ſay, neither does he prove, that Acids are not; But it appearing from what I have ſaid the Chapter before, that Acids cauſe Viſcocity, there is no need I ſhould make a Repetition here.

Page 77. *By what I have ſaid, I hope, I have freed Acids from occaſioning the Viſcouſneſs of the Blood in* Rheumatiſms; *which Viſcocity if it can be once taken of, every one knows that the Diſtemper immediately vaniſhes, but this is not done by Alkalies but by Acids as Tincture of Antimony and Chalybeates.* What he hath ſaid, he hopes is ſufficient, but truly I don't ſee that he hath ſaid any thing to the purpoſe, as Grounds of ſuch hopes; but if we believe him, that *Rheumatick* Peoples Blood abounds with Alkalies more then healthful Peoples, which is falſe, it does not therefore follow, that this Diſtemper is cauſed by Alkalies, becauſe Alkalies according to him, cannot Coagulate without Acids; ſo that it thence follows, that as Acids differ in quantity more or leſs, ſo the Blood is accordingly Coagulated, and then we muſt conclude, that the Coagulation depends on the Acids, and then as I ſaid before Acid Medicines would increaſe it: But here

to prove that Acids cure this Diſtemper, he calls two Medicines eminently Alkalious Acids, by which Rule he may ſay with as much Reaſon, that a company of *Statues* took *Barcellona* from the *Spaniards*, and if any Body ſhould contradict him and ſay that they were Men, he muſt Anſwer but they ought to be called not Men but *Statues*, as I call them, and this is juſt his Caſe, to which, I having before ſaid enough, I ſhall here ſay no more to it, but refer the Reader to what hath gone before.

Pag. 79, 80, and 81. He makes an Harangue, that *Steel is turned into a Vitriol, before it can be carried into the Blood, and conſequently acts as an Acid upon it.* But granting it ſo, I have already ſhewn what would be the Effects according to his Suppoſition, *viz*, To encreaſe the Diſtemper, but as he is not the firſt that hath ſuppoſed it to work upon the Body by that means; ſo he is not the firſt miſtaken in that Point, for Chalybeats don't cauſe ſuch Effects, as we ſee they do, by being turned into a Vitriol, but by abſorbing thoſe Acids in the Stomach and Pancreatick Juice; by which means, the Ferment of the Liver is more powerful, and helps to correct the Acidity of the Chyle; and the Blood not being ſupplyed with Acid Chyle, thoſe Acidities in it's Maſs, are ſoon altered and digeſted

ed to a higher Degree of Maturity; by a long continued Circulation and Fermentation.

Pag. 82, 83, 84, and 85. are filled up with two preparations of Steel which he account Acids, and a ſtory to tells us, that *Cinnaber which he once thought an Alkaly proves to be an Acid.* But it only proves ſo for his Conveniency, for there is no Reaſon that he gives for it, and therefore we have Reaſon to believe that it is, what all Learned Men know it to be; for it does not only correct Acids in the Stomach, but is of very great Uſe almoſt always where the Maſs of Blood hath a manifeſt Viſcidity.

And here, before I leave this Chapter I ſhall obſerve, that thoſe Acids in the Stomach which he ſays Page 80, cannot get into the Blood till vitriolized, is a Miſtake; for we may take notice, that ſome People, if not moſt, that are ſubject to *Rheumatick* Pains and the Gout, feel a manifeſt Acidity upon their Stomachs ſometime before their Paroxyſms; and when that Acidity is carryed off, they feel the dreadful Effects of it in the Maſs of Blood.

But ſuppoſing it to be turned into a Vitriol, a Vitriol is but a ſtronger Acid, than that in the Stomach, and conſequently would do more Miſchief than if it were not turned into a Vitriol as I have elſewhere ſhewn.

CHAP.

CHAP. VI.

Of Conſumptions.

THe laſt Diſtemper that this Gentleman pretends to give an Account of, is, *Conſumptions*; but if he had conſider'd and underſtood what an Ingenious and Learned Tract Dr. *Morton* hath writ on this Subject, he might have been aſhamed to offer ſuch a ſmall Parcel of Nonſenſe. But as there is no Reaſon in what he ſays, ſo there is as little he had in Writing.

Page 89. *He ſays, my Reaſons in ſhort for the Uſe of Acids are as follow. The Globules of the Blood being broken, and confuſedly mixed with the* Serum, *by Reaſon of ſo many Acrid Alkalious Particles mixed with it, and together with the* Serum, *admitted into the ſmall Glandules of the Lungs, and not being capable of being diſcharged, cauſe Inflammations there, and by conſequence Hectick Fevors.* What he means by broken Globules thrown into the Glands, I profeſs is ſuch a Peice of Philoſophy, that I neither ſee that it hath any Meaning or Senſe in it; for I have already ſhewed, that thoſe Particles of Blood, which he takes Notice of, ſwim in the *Serum* confuſedly, muſt be divided into an innumerable ſmall Particles before

before they can paſs through the capillary Veſſels, and conſequently can do no Prejudice by being broken; but ſuppoſe they were forced into Veſſels which they ought not; Acids by Coagulating the Alkaly, would rather fix them there, than remove them. Nay allowing his own way of Aſſertion, which I have before confuted, *viz.* that Alkalies coagulate Acids, it would not help him, becauſe thoſe Alkalies in the Glands could not be removed, according to his own Aſſertion, but by Acids, and what a Removal would it be, when as his Acid Medicines were laid down in the Glands, the Alkaly would coagulate the Acid and ſo fix it there, as much as the Alkaly.

As for what he ſays Page 90, and the 91, of the Uſe of Alkalies, I don't believe any rational Phyſician would ever give any Alkalies in ſuch a Caſe; ſo that here he might have kept this Advice to himſelf,

Page the 92, and 93, he makes a very ſimple Objection againſt his fooliſh Aſſertion, and makes an Anſwer to it agreeable to ſo great a Peice of Nonſenſe; but both of them being not worth while to take notice of, I ſhall leave them to the conſideration of thoſe, that think they deſerve any thing elſe, beſides a ſharp Reprimand.

Page the 94, *He tells us a ſtory that* Riverius *cured one of a* Conſumption *by Conſerve of Roſes and Oyl of Sulphur by the Bell*, but any

any one may gueſs what a *Conſumption* it was, ſince the ſame Remedy, will ſcarce cure an ordinary Cough.

From Page the 94, to the 100. *He tells a long ſtory of an old Man and a Pot of Oyl of* Sulphur: But that being nothing at all to this Diſtemper, but a Story by the by, to fill up his Book; and leaſt he ſhould ſeem to ſay, not only, nothing to the purpoſe, but to little for a Chapter of *Conſumptions*; I ſhall take Notice of it no further.

Page the 100, 101, and the 102, he tells another ſtory of a Man, who that being bit with a Viper, could not be cured by Alkalies and no wonder; for no rational Man would depend upon a Medicine he knew not the Effects of, in ſuch a Caſe, but would have immediate Recourſe to a proper Medicine.

But to conclude this Chapter, it will give us no little Light into the ſtrange Inſolence of this Man, who notwithſtanding ſuch ingenious Books, as the Learned Dr. *Willis*, Dr. *Morton*, &c. have writ concerning *Conſumptions*; and what the ingenious and truly Honourable *Theod. Mayern*, and Dr. *Willis* have wrote of the Gout, and alſo Dr. *Liſter*, with a great many more, who have largely handled thoſe Subjects, this Man can have the Impudence to write, not only contrary to them, but alſo common Experience; and that too neither with any Method or Reaſon; for whereas thoſe

Learned

Learned Men have obſerved a great deal of Variety as to the Cauſe and Cure of thoſe Diſtempers, and that the Cure is to be varyed according to the different Tempers and Conſtitutions of Men; he boldly and very irregularly ſays little or nothing to the purpoſe, but that, without any regard to the difference of Cauſes, or the ſeveral peculiar Conſtitutions of Men's Bodies; but it is not ſtrange, that one that hath ſo much Ignorance, ſhould have an equal ſhare of Impudence; for vain pretending Quacks and Mountebanks have no other way to cheat the World, but by incredible Relations of Cures, that were as unlikely as falſe.

But I ſhall not here enlarge on a Subject ſo copious as his Vanity and Boldneſs makes this; but ſhall go on to conſider the remaining Part of his Book, there being Matter enough and too much, for me to miſpend my time upon.

CHAP. VII.

His Concluſion *Examined.*

PAGE 103, he ſays, *For all ſort of Fleſh abounding with large Quantities of Volatile Alkalious Salts, if the ſaid Alkalious Salts were in ſome meaſure locked up and mortified*

rified by means of the Sea Salt; What then? Nothing at all of a Concluſion, I here expected ſome Inference or other would be drawn from it; but his profound Phanſy, being loſt and overwhelmed in a Salt Rock in *Cheſhire*, no leſs than twenty yards thick, he forgot himſelf, or rather overlooked what he was writing; ſo that this Page and the next is a Speech, without applying it to any thing.

Page 105. *There is ſome Reaſon to believe, that People before the Flood did not eat Fleſh, but lived altogether upon Vegetables, as Fruits, Herbs and Roots, which I ſuppoſe was one great Reaſon of their Longævity, and it may be obſerved in* Herefordſhire, *and other Countries abounding with Fruit, the People are longer lived then in thoſe Countries that want them.* This truly is a Sign the Man's Thoughts have run a little further then his Wit, and then his ſhallow Head is capable to go with any ſteadineſs; and truly by the incoherent Style of his Book, one would gueſs, he was no little way out of his Depth; But I ſuppoſe this Noble Addition to Dr. *Burnet's Theory* was no otherwiſe deſigned, but that People might know he had heard of ſuch a Book; whoſe Arguments, he ſays, are to him unanſwerable; but why ſo? Becauſe they are too Noble and Curious for him to underſtand, and much more to anſwer; but however ingeniouſly that Book is writ (which truly I think, for the

the Nobleneſs of the Thought, the Elegancy of his florid Style, and the Command which he ſeems to have of his Thoughts, and Expreſſions, with the greateſt Eaſe, and without ſtraining, for them, makes it one of the moſt valuable Books our *Engliſh* Language is adorned with) yet it's not exempt from that Fate, which all Books on that Subject have hitherto had; and it is only a ſign of Mr. *Colbatch* his ſhallowneſs, and not of the reality of what's contained there, that makes the Arguments unanſwerable to him, though this muſt needs be ſaid of them; that though they are not really true, yet they are delivered in ſuch a Method, that they would Inſenſibly wind one into a favourable Thought of 'em, if one were not ſufficiently Armed with Judgment and Reflection; but ſo Ingenious and ſo Learned a Man, as Dr. *Burnet* is, being too good Company for ſuch Ignorance as he is Eminent in; I ſhall not mix their Names together any further, leaſt the Luſtre of Dr. *Burnet*'s Name ſhould ſo dazle Peoples weak Eyes, as not to perceive the Obſcurity of the others, and ſhall only conſider the latter ſeparately; that the Light, which might be borrowed from the former, may not increaſe the faint Obſcureneſs of his; but that he may appear in his proper Colours.

And how abſurd and ridiculous it is; for to aſſert that eating Fruit preſerves Peoples Lives,

and

and is the Cauſe of Longævity; whereas the generality of our *Engliſh* People, as well as Phyſicians, are certain, that Fruit cauſes more Diſtempers in Children; than any one thing amongſt *Non-naturals* beſides.

From Page 107, to Page 112. He tells a long ſtory *of a Child that was cured of a Tympany by being Bathed in Sea Water*, but what is that to his Credit? Or what does this ſignifie to the Uſe of Acids in the *Small-Pox*, *Scurvey*, *Gout*, *Rheumatiſms* and *Conſumptions*? The common People certainly would laugh at him ſhould they hear him affirm, that they all proceed from the ſame Cauſe; he might as well expect Fire to cool, heat, moyſten and to dry the ſame Body: But as for that Caſe of the Childs, had he had the Luck to have adviſed, that Girl to Bath in Sea-Water, it would have been ſomething for him to have talk't of, but as it is, an old Woman would have told a ſtory that ſhe had heard from another, as well if not better than he hath done, and now ſhould he cure one by that ſame means, it would be no Credit for him, ſince he would do no more, than what had been done in *HEREFORD-SHIRE*.

Page 112, He tells us *what* Helmont *hath* found by Experience in the *Strangury*, viz. *to cure it by cool Diureticks*, and what Diſcovery is this pray, any rational Phyſician would have given either that, or a Medicine

Medicine much better in the ſame caſe, but *Helmont's* Obſervations are none of his; and he hath no ſhare in the ſmall Credit of it.

Page 113, He ſays, *An eminent Man took off Heat of Urine by Juice of Oranges*; and what then, do not other Phyſicians give cold Diureticks upon the like occaſion, neither do they value themſelves upon ſuch things at all, as are common and every where practiſed, but this it ſeems induced him to try Tincture of Antimony in the like caſe; which ſince I have already ſhewed to be an Alkaly, and that he only calls it an Acid to ſerve his turn, I need not enlarge any more now. But the Reaſon why he thinks it Acid, I believe, in this caſe, may be, becauſe he obſerved that Acids cured this Diſtemper, and could give no other Reaſon why Tincture of Antimony ſhould, except it were an Acid, and therefore concluded it was not an Alkaly; but to help him over that difficulty, I ſhall tell him, that whether that Acrimony, which cauſes Heat of Urin, be corrected by Acids, or diſperſed and carry'd off by Sweat upon the Uſe of Alkalies, it is all one, and ſince a Decoction of Diaphoretick Wood will cure that Acrimony as well as Diaphoretick Antimony, there is the ſame Reaſon to be given for both, and as Acids correct the Humour, and alter it, by dulling and taking off the Edges of it; ſo

Antimony carrys it off by Sweat, and the Acrimony by being ſo diverted, the Symptom ceaſes.

Page 125, He ſays, *I have only brought my Doctrin of Acids upon the Stage as a general one in Oppoſition to the general and pernicious Doctrin of Alkalies.* A very fine Man truly, and much to be admired! He aſſerts only for the ſake of contradiction, and really in this Point he ſpeaks Truth; for with what other Deſign would he change the very Names of Things, but to ſeem to differ from others, in trivial Matters; for the Names of Things are ſo indifferent, that it matters not what they are called, ſo they have but a Name to diſtinguiſh them, and when he ſays Tincture of Antimony will take off ſuch a heat of Urin, whether the Name of it be Alkaly or Acid, it matters not, if it were generally, as well as all other things of the ſame Nature, known by that Name, but when the Names of things are given them, and generally received, it is abſurd to alter them without Reaſon.

From Page 116, to 132, He heaps up a parcel of incoherent Stories, of ſpecifick Medicines; but to what end, except to fill up his Book, I cannot imagin; for he neither gives Reaſon for them, neither can they any ways confirm the Truth of any thing he hath aſſerted; but, if to tell a Parcel of Tales is ſufficient to make a Man an Author, Old Women

are

are fitter to write Books, then he, being ſtocked with a greater Variety of Storys.

As for what he hath ſaid of the *Cortex Peruvianus*, I ſhall take another opportunity to give my Thoughts of it, when I have time to propoſe ſomething concerning the Reaſon of Agues, and to examin what his worthy Friend hath ſaid on this Subject.

But to Apologize for telling us all theſe Stories, he furniſhes us with many more; which may indeed be grounds for an excuſe for him; if we would change that old Maxim (which is all relating to the *Ariſtotelian* Philoſophy, which he underſtands,) *Nihil dat quod in ſe non habet*; in *Engliſh* what can one expect more in a Calves Head than Brains, or as the *Proverb* uſually runs, what can one expect more of a Cat than her Skin.

Page 136, He ſays, that *Acton*, *Epſom*, *Dullage* or *Northall* Waters, *&c. are allowed to be Acids, and according to the Difference of the Acid contained in them, they have different Operations*, but I muſt ask him, by whom they are allowed to be ſo? By no Body that I know of; for Dr. *Grew* hath extracted that Salt and it appears to be ſo far from an Acid, that it is evidently in Taſte a bitter penetrating Salt, and I never heard that a bitter Salt could be allowed to be an Acid, except Gall differed not in Taſte from Sevil-Oranges.

AN

EXAMINATION

OF

Mr. *John Colbatch*

HIS

APPENDIX

TO HIS

ESSAY.

Wherein his *Abſurdities* and Falſe *Opinions* in Phyſick, are truly Repreſented, and fully Confuted.

LONDON,
Printed in the Year 1699.

AN EXAMINATION OF Mr. *John Colbatch* HIS APPENDIX TO HIS ESSAY, &c.

THUS far I have ſhewed the Abſurdities of what this Man delivers, and what little Reaſon he hath, to be ſo inſolent, and ſaucy with his Superiors, infinitely ſo in Knowledge and Learning, as well as Fortune: But it is but common for Fools to think themſelves Wiſe Men; whereas wiſe Men are more ſubject to ſuſpect themſelves; and not to appear, eſpecially in Print, with that Impudence, which is the only Support of Ignorance.

I ſhall now proceed to examin his Appendix

dix to this Eſſay, and all that I ſhall take Notice of in his Preface to this, is, that he ſays, *I don't at all pretend to arrive at ſo much certainty, as by the Methods I take, to make People immortal, and that no Body ſhall die.* Here methinks he begins to be ſenſible of his Weakneſs, and is conſcious, that he wants to make an Apology for the frequent Departures of his Patients; which Gueſs of mine is confirmed by the large ſtrain of Divinity that follows it. But to proceed;

The Pretence of this Appendix, is, to explain and make his Terms Alkaly and Acid more Intelligible, and to anſwer ſome Objections made againſt his Eſſay: As for the Terms, they have been explained ſufficiently already, every Body knowing what is meant by Alkaly, and what by Acids, and what Medicines are ranked under each; though ſome Ignorant Men have miſuſed thoſe Words: But, without doubt, to ſerve a Particular Turn, we muſt expect from him, a Particular Explanation.

But before he goes about his Explanation, Page the 3, He ſays, *I have not publiſhed the Doctrin of Acids and Alkalies, out of any deſign of appearing ſingular, or of being the Head of a Faction, but out of mere pity and compaſſion to Mankind, my fellow Creatures, whoſe deplorable Circumſtances under miſtaken Methods, I have long bewailed, to ſee Phyſick made the*

Scene

Scene of Slaughter, &c. But if he does not write out of a Deſign of being ſingular, there is no ſuch thing as being ſingular; for does he not cure ſome Diſtempers by Medicines that have been all along uſed in *Rheumatiſms*, and the *Scurvey*; and only varies from others by a fooliſh Method, and boaſt of a New one, and only, becauſe he hath changed the Names of thoſe Medicines: But this is done out of compaiſion to his Fellow Creatures; pray, where lies the Compaſſion? Might not Steel and Antimony do as much good, when called Alkalies as when called Acids? Does changing Names alter the Vertue? Or increaſe the Value of a Thing? Is not a Dog as valuable or contemptible equally, whether it be called a Dog or a Horſe? But he ſaid a little before he hath advanced this general Method, in Oppoſition to Alkalies; but I'll aſſure him he hath not; for though in the *Small-Pox* he hath altered Dr. *Sydenhams* Practice abſurdly enough; yet in the *Scurvey*, *Rheumatiſm*, &c. he hath only altered the Names of ſome Medicines: And come ſhort of others by the help of his Ignorance, and yet bewails Phyſick to ſee it a *Scene of Slaughter*; but if it was, it would be ſo ſtill; will Steel or Antimony cure a Diſtemper, nay and the ſame Diſtemper, better for being called an Acid, than if it were an Alkaly? and how can this Man with ſuch Boldneſs

neſs, reproach Reaſon and Experience, and tell the World, that they are ſent to their Graves, by that which he in ſome Caſes follows as well as he can, like a Man that hath loſt his way by running into the Dark, and only masks it, with a new Name.

Page the 4, and 5, He begins to explain the Term Alkaly, and ſays; *It derives it's Name from the Herb* Kaly, *from the Aſhes of which is extracted a large quantity of Salt, and the Aſhes of moſt Herbs affording a Salt of the ſame Nature with thoſe of the Herb* Kaly *are equivocally called Alkalies, and all other things of the ſame Nature, as Crabs-Eyes, Oyſter-Shells.* Now what he here ſays being granted, it is plain, that thoſe Medicines, that he alters the Names of, and calls Acids, are properly by this Rule of his own, to be called Alkalies; they being of the Nature of Crabs-Eyes, Oyſter-Shells; and that they are of the Nature of Crabs-Eyes is very evident, becauſe as Crabs-Eyes cure Acidity in the Stomach, ſo do they, only more powerfully, and alſo Acidities in the Blood; ſo that he here undermines himſelf, and contradicts his own Judgment, but it is a good while ſince he wrote the laſt, and his treacherous Memory, as he calls it, is to be blamed; but yet one would think that the ſame that is Truth now, would have been ſo then, when he thought of the ſame Matter.

Page the 6, He ſuppoſes *Acid to be derived from the* Arabian *Word Acaid, which ſignifies Acetum.* Upon my word a mighty profound Schollar! He underſtands no leſs than a whole Word of *Arabick*, and it's a wonder he did not write his whole Book in it; but leſt he ſhould be too proud of himſelf, and value himſelf too much upon this mighty Piece of Scholarſhip; I ſhall do him a kindneſs, as to keep his Stomach from riſing, and tell him; that Vinegar or *Acetum* is not Acid, but Acrid, and had he underſtood one word of *Latin*, along with his *Arabian* Word, he would have found that Vinegar takes it's Name from *Vinum Acre*, or ſharp Wine, and that Acrimony is derived from *Acre*; ſo that he is miſtaken if he calls thoſe things that are like Vinegar, Acid; for they are Acrid. And,

As for Fruits and the Natural Juices of Plants, there are but very few Acid Ones, like Acrid except that ſweet be like bitter.

Page 7. *All metaline Sulphurs are to be ranged amongſt the Number of Acids.* But if we compare the Effects of Sulphur, with the Effects of Acids, there is ſo little Reaſon to call Sulphur Acid, that Acid is as like Alkaly; as Sulphur, is like Acid, the Effects being quite contrary; for whereas Acid cools and abates the Heat of the Blood, Sulphur exalts

exalts and encreaſes it; ſo that Sulphur is a Body of as diſtinct a Nature from Acid, as Bitter and Sowre.

But to what purpoſe would it be to reaſon with a Man, who calls Oyls and Balſoms and Bread Acids; ſince any Body that can Taſte, will tell, that Balſam hath a different taſte from Juice of Lemmons. And one might as well ſay, Iron is Wood, becauſe one may make a Chair of it, as that Bread is Acid; becauſe an Acid Spirit be made of Part of the Subſtance of it.

Page the 10*th.* in order to a well Performance of I know not what, he begins to compare *Sal Kaly*, as he calls it, with Vinegar, and here Page 11 and 12, he takes care to mention a miſchievous ſort of Alkaly, to repreſent the whole Claſs of Alkalies, which is never at all uſed in Phyſick; and takes no notice of all thoſe Alkalies, as Steel, Antimony, Cinnaber, *&c.* with many more, which are the beſt and moſt valuable Medicines ſupplyed by Nature or Art, for their univerſal Succeſs in Phyſick; and then he ſays, Alkalies *by breaking the Globules of the Blood, cauſe Scurvey, Rheumatiſms, Gout, &c.* whereas, before in his Eſſay, he told us, that the Coagulations of the Blood in theſe Diſtempers proceeded from Alkalies Coagulating thoſe Acids, which were taken into the Blood? But Contradictions, Forgetfulneſs, and Miſtakes are ſo

Natural

Natural to him, that he muſt not be blamed poor Man! That this is a Miſtake of the firſt Magnitude is as plain, as that Coagulation and Diſſolution, two Oppoſites, can make it.

Having thus repreſented Alkalies from Page the 12, to Page 17, he takes all the care he can, to repreſent Acids with all poſſible Advantage, by Vinegar, of which he takes care to ſay all the Good he can, but not a word of the Miſchief it does, to Scorbuticks, Phthiſicks, and ſore Throats, *&c.* ſo that if we reckon up but what Miſchief Vinegar might do, if it were made ill uſe of, they would outballance all the Good, and more than the ill Effects of Alkalies do their Good ones.

But now he hath made his Compariſon betwixt Alkaly, and Acid, I might take the ſame Liberty, and compare the beſt of Alkalies with the worſt of Acids; which would repreſent his Acids worſe than he can do Alkalies; but we are not to judge of any thing, by the ill Uſe that may be made of it, but by the good Effects; and every thing is valuable for the Good which it does, though in different caſes; and by the ſame Method he takes to perſwade People from uſing Alkalies, we might perſwade People from the Uſe of Fire; for it will burn and cauſe ill Effects, worſe than the *Sal Kaly*; yet if moderately, is almoſt of univerſal Uſe: So that though *Sal Kaly* ſhould

ſhould have ſuch Effects, there are a great many Alkalies; as Steel, Crabs-Eyes, &c. which do as much Good.

But by the Method he takes, Chriſtians would be repreſented worſe than Heathens, for if he ſhould compare *Seneca* with a Chriſtian who is a Thief, a Murderer, and the worſt of Men; how odiouſly muſt Chriſtians be, if all were to be judged, by that one; but what Ill will not a Man do to carry on a bad Deſign?

From Page the 17, to the 21, he reckons up all the ill Effects he can of Arſnick, as an Alkaly, but what poyſonous Deſign he hath in it, he beſt knows; for this can ſignifie nothing to the crying down of Alkalies, though it were Alkaly, ſince none are ſo wicked, as to give, ſuch without a Deſign to poyſon People.

But ſince he thinks it a way to cry down Alkaly, by ſhewing that Arſnick is an Alkaly I ſhall hear only two Witneſſes againſt him, who writ long before his ſimple Books were writ, to prove that it is a dangerous, and a pernicious Acid.

And firſt the Ingenious Sir *John Floyer*, in the firſt of his ΦΑΡΜΑΚΟ-ΒΑΣΑΝΟΣ, Page 27. ſays, "*Arſenick* is like common Sul-" phur, and is compounded like it of an Oy-" ly part (which in *Arſnick* is more peircing) " and an Acid. And again Page 231, of the ſecond Part. " *Arſnick* is corroſive by a particular

" particular Texture of Sulphureous Particles " and Acids.

And Secondly, the Famous *Ettmuller* in his *Schroderi dilucidati Mineralogia* ſays, " *Arſe-* " *nicum quod reverà eſt minerale volatile &* " *Sublimatione exaltatum. Recte vocatur* " *Arſenicum ab authore, fuligo quædam Minera-* " *lis pinguis & inflammabilis. Nam reverà* " *eſt Sulphur ſumme Volatile, & propter Vola-* " *tilitatem, valde corroſivum & valde veneno-* " *ſum. Arſnic*, which is really a *Volatile* " *mineral Sulphur*, and exalted by *Sublimation.* " *Arſnic* is truly called by the Author, a kind " of mineral ſoot, fat and inflamable; for it " is really a moſt *Volatile Sulphur*, and by " it's *Volatility* very corroſive and a ſtrong Poy- " ſon. Now by the former of theſe Authors it is aſſerted to be an Oyly Acid, and by the latter, who was a profound Judicious Man, it is affirmed for the moſt Part to be a *Mineral Sulphur*; from which two, according to Page the 7. of his own Appendix, it is proved to be an Acid; becauſe he there Claſſes all Balſams and Sulphurs amongſt Acids; ſo that all the Prejudice that a Sublimed Acid can do, may be done by Mr. *John Colbatch* his Acid.

From Page the 21, to the 25. He reckons up all the good Effects of Oyl of Vitriol; but mentions not the Miſchief, that might be done

done with it, which is a great deal more, for it corrodes and eats away the Fleſh, cauſes an intolerable Heat.

Page the 28, He ſays, *As for Balſams if I ſhould take upon me to deſcribe their Excellencies, it would be fitter for a Volum than an Appendix*; but if he had caſt out a great deal of his ſtuff, that he hath put in, and which was brought in by the Head and Shoulders, and hath no Relation to his Diſcourſe, only to fill it up, he might have had room enough for Balſams, which makes me believe he had very little towards a great Volum.

From Page the 39, to 71. He lays down ſeveral Objections, to ſhew, that he cannot Anſwer them; and that it may appear, he hath not done it, I ſhall take notice of them in that Order, he has laid them.

The firſt Objection is " how comes it to " paſs thoſe People that live upon nothing al- " moſt but highly Salted Meat, are more trou- " bled with the *Scurvey*.

To this he Anſwers, *That it is not becauſe they eat more Salt, but becauſe they eat more Fleſh than other People, which abounds with Alkalious Particles, and as for the Sea Salt is moſt carried off by Urin.*

But to this I anſwer, that if it were not the Acid Sea Salt, then freſh Beef would ſooner create the Scurvey than Salt; becauſe according to him, it being Alkalious altoge-

ther,

ther, and not being tempered with the Sea Salt, it would increaſe the Alkalies of the Blood I think more; But, for my Part, I am ſure Beef is nothing like an Alkaly, (for as much as I, and all the World beſides, can diſcern,) it abounding with a ſweet Balſamick Juice, the Maſs of Blood; but that Maſs of Blood abounds with Alkaly, he'll ſay; but then he muſt remember what he ſaid the ſeventh Page of his Appendix, *viz.* that all oleaginous Balſamicks are to be reckoned amongſt Acids, and then it will follow that the Taſte of the Blood being ſweet and Balſamic, it muſt be reckoned amongſt Acids, ſo that our Quick-ſighted Reformer of Phyſick, hath once more contradicted himſelf.

But ſuppoſe Beef to be Alkaly, it will be no more for his purpoſe, becauſe Page 59, of his Eſſay he ſays, that a Mixture of Acids with Alkaly cauſes a Coagulation; ſo that Acid and Alkaly thus carried into the Blood together muſt thicken the Blood; but then, that this Diſtemper may by all means proceed from Alkaly, he will ſuppoſe the Acid to run off by Urin; ſtill he is never the better; for in that ſame Page of his Eſſay, it appears, that as long as the Alkaly is not mixed with Acid, there is no Coagulation, till it is impregnated by drinking Wine; from whence it appears, that if the Acid were ſo carryed

off, there would be no ſuch Coagulation in Scrobutic Serum.

Having ſhewn how he contradicts himſelf backwards and forwards, in Anſwer to this firſt Objection, I ſhall paſs to the ſecond;

The ſecond Objection is, " how it comes " to paſs, that when the Stomach abounds " with Acids, the Blood does not.

He Anſwers, *The meat we eat being diſſolved by a Spirituous Acid Juice, it is turned into a Subſtance for the Nutrition of our Bodies, and that this, in People that live a Sedentary Life, lying too long in the Stomach, is turned Acid:* But this is no Anſwer to the Queſtion; it only tells us, how the Stomach becomes full of Acids; but how comes it to paſs then, that when the Stomach is emptyed of this Acid ſtuff; part of it is not ſqueezed through the Lacteals into the Blood? Truly he can give no Reaſon for it; ſo that the Blood muſt needs, according to the courſe and tendency of Chyle, be tainted with that Acidity.

The third Objection is, " That this Acid " being kept from going into the Blood " would, according to him, prevent Diſtem- " pers.

He Anſwers, That *People who are troubled with Acidity in their Stomach, make great quantities of Water, are very lean and coſtive, which he will prove to be, becauſe Acids are not carried into the Blood. And firſt when we make*

Water

Water much, the attenuated Chyle *runs off by Veſſels, which carry it from the Stomach to the Kidneys through the* Omentum, *which prevents it from going into the Blood.* And from Page 39, to the 40, he would ſuggeſt, *that there are ſuch Veſſels for it to paſs off by.* Secondly, *the Reaſon why People are ſo lean, is, becauſe the Acid* Chyle *ſo diluted is carried off, and the Oyly Particles of the Blood want Acid to thicken them, and to turn them into Fat.* Thirdly, *the Reaſon why they are coſtive, is, becauſe, ſo much Moiſture turning off by Urin the excrements are hardned, and the Guts want Moiſture to Lubricate them.*

To this Objection he gives no direct Anſwer, no not ſo much as a falſe one; for what he offers for an Anſwer, is ſo far from being one, that it has not the leaſt Relation to the Objection, as he explains it; for the Objection relates to Diſtempers in the Blood; whereas, as he explains thoſe three *Phænomena*, they are not Diſtempers of the Blood; for he makes Acidity in the Stomach, the Cauſe of too much Urin, and of Coſtiveneſs; and as for Leanneſs, the more Oyly and Sulphureous the Blood is, the Fatter is the Body; and according to him, in the beginning of this Appendix, Page the *7th*, the more Acid it is, and conſequently cannot find any Inconveniency by his new Reaſon of making too much Water; for though the Acids run off by Urin

and never come into the Blood, yet ſince the Blood abounds with Fat Particles, according to him it would not want Acids.

But as I have often taken notice of him already, ſo I may ſtill, that Contradictions and Incoherency are natural to him, and we may expect nothing elſe from him; but I ſhall not only ſhew, how that his Anſwer is not direct to the Objection; but that he explains thoſe Symptoms he mentions very falſely.

And firſt the Reaſon, why People who have Acidity on their Stomachs, make much Water, cannot be, becauſe, the Acid Chyle is carried off, by ſuch Paſſages, as he ſuppoſes, becauſe there are no ſuch Paſſages to be diſcovered; for not all the Anatomiſts, nor Glaſſes, could ever as yet diſcern the leaſt Foot-ſteps of them; and if there were ſuch Veſſels, as he ſuppoſes, to convey ſo much Urin into the Bladder; they muſt be of a conſiderable ſize; but ſhould we ſuppoſe ſuch Veſſels, I am affraid he would ſcarce explain how Acid Chyle comes to be Lixivious, and to have an Urinous Taſte barely by running through a ſhort Veſſel; for Urin and Chyle are Bodies ſo diſtinct from one another, that ſuch a Conveyance would ſcarce turn the Acid Chyle into Urin, but that People whoſe Stomachs abound with Acids, make much Urin, ſhews, that this Acid is really carryed into the

Blood

Blood; for the Chyle being tainted and impregnated with this Acidity, as ſoon as it comes into the Blood, the Acidity preſently precipitates the watry Part of the Serum, which is the Reaſon, they make ſo much Limpid clear Water.

Secondly, As for his Reaſon, why ſuch People are lean, this is as unlikely as the former; for how can we think that Chyle is carried off, ſince ſuch Peoples Urin is as clear as Water, whereas, if what he ſays were true, it muſt be as thick as Milk; but this he hath borrowed from Dr. *Willis* his Reaſon of a *Diabetes*, only he lept upon it, and forgot where he found it; and alſo what Uſe to make of it; but perhaps I wrong him, it may be he'll ſay he did not read Dr. *Willis*; ſhould he give me that Anſwer, I could almoſt believe him, and then I ſhould think, that ſome Body had told him the Reaſon of a *Diabetes*, and that upon ſuch a Deep hint as that, he framed this wonderful Hypothetical Nonſenſe.

That ſuch Peoples Blood does not want Acids, I have already ſhewed, and that what he ſays is falſe, were he to be judged by this 7*th*, Page of his own Book, but Juſtice hath not always thought fit, that a Man's own Confeſſion ſhould be evidence againſt him, except at his Tryal; and therefore I ſhall ſhew him that Leanneſs does not follow for want of that Acid; but is cauſed by the

Blood being too much impregnated with it; For the Fat of an Animal is not a Concrete of Oyl, and ſuch a crude Acid, as that which abounds in diſtempered Peoples Stomachs, is the common Obſervation, and Suffrage of Learned Men; but from a more Nitrous and Spirituous one; for that Acid is ſo far from being a Part of Fat, that nothing more powerfully checks the Preter-natural Fermentation of the Blood, than Acids; and the more the Blood abounds with Acids, the more it's Sulphur is depreſſed, and conſequently cannot yield Oyly Parts, for an ingredient of Fat; ſince it ſcarce ſupplies Nature with ſufficient Refreſhment. Beſides, this Acid, which he ſuppoſes would cauſe the Chyle to run off by Urin, through ſome private Ducts, would have the ſame Effects in the Blood, and by that means cauſe a continual *Diabetes*, by forcing away the Nutritious Juice along with it.

But *Thirdly*, The Reaſon he gives, why ſuch People are coſtive, is alſo falſe; for, the Inteſtines don't ſo much want Moiſture, as ſomething to raiſe the Periſtaltick Motion ſufficiently, and by irritating their Nervous Coat to put the Muſculous Parts into a ſtronger *Nixus*; for when Acids too much abound, the Ferment that is laid down by the *Ductus Colidocus*, is always too ſmall in Quantity, or elſe too mild in Quality,

ty, and the Reaſon why they are coſtive is, becauſe they have too little Choler, and that too, is temper'd and depreſſed by the Preter-natural Acidity of the Stomach, and Pancreatic Juice, ſo that the Inteſtins want their natural *Stimulus*.

The next Objection he pretends to Anſwer is, " why, if Acids cauſe ſuch a diſſolution " of the Chyle, Steel does not alſo make " it run off by Urin.

The Anſwer he gives to this, is, that *Iron cannot be conveyed into the Blood, before it be turned into a Vitriol.*

But to this, I anſwer, that the Attenuation of the Chyle, he ſuppoſed juſt before, was in the Stomach, and that it was conveighed through Veſſels from thence to the Kidneys; but here he hath forgot, what he had before ſaid: and like one that had neither Memory nor Knowledge, but always talked, like a Parrot, what was next his Tongue, and what was immediately in the View of his Fancy, without conſidering what it was; but ſuppoſing Steel to be an Acid, I don't then ſee what difference there is betwixt the effects it would have to his Advantage, though altered, as he ſays, in the Stomach; for Vitriol is an Acid and a very ſtrong one; ſo that if Steel would have ſuch ill Effects, if Acid, he, inſtead of Anſwering the Objection, and removing the Difficulty, makes it ſtronger againſt himſelf; for by be-

ing turned into a Vitriol it would be a ſtronger Acid, and conſequently do more Miſchief by being ſo changed; But I have before ſhewn, that he is miſtaken; for Steel is not an Acid but an Alkaly, and the good effects it hath are by abſorbing the Acidities of the Pancreatick Juice.

And now having gone through his Appendix thus far, and ſhewed the Inconſiſtency of this Part of his Book, with what had gone before; and alſo, how he is incoherent and miſtaken throughout the whole, I come next to examin two or three Caſes which he brings to cloſe up his Book; as to the truth of the Cures we have Reaſon to ſuſpect him; being already aſſured, that he will tell the World he cures, tho' thoſe ſame Perſons dyed; which we have ſufficient Inſtances of in his *Novum Lumen Chirurgicum*: But as to that Point, one that will tell Lyes, may ſay what he will, yet People know how to truſt him; and therefore, I ſhall examin the nature of thoſe Medicines, and ſhew, that he is miſtaken, and that thoſe he cured, he did not know how, for he ſays he cured them with Acids; but the Nature of thoſe Medicines is ſo far from Acidity, that they are quite oppoſite, and appear to be what he ſo much rails at, *viz.* Alkalies; or other Medicines,

cines, which are generally uſed to deſtroy Acids.

The Medicines mentioned in the firſt Caſe are, *Cinnaber* of *Antimony*, *Gum Guajaci*. *Rad. Bardan. Sem. Bardan. Fraxin. Bacc. Junip. Saſſafras. Tartar. Vitriolat.* as for the firſt, *viz. Cinnaber* it is by all the Learned World and the moſt eminent Writers found to be of Uſe, where the Blood and Serum have a manifeſt Viſcidity; and it is by Experience found to take off ſuch Viſcidity, which is cauſed by Acids; but this Learned Loger-head hath the confidence to think, that the World will be impoſed upon, and believe him before Men of Senſe and Learning, who could have no Prejudice to him, nor did not do it to oppoſe him, they having given the World an Account of what it was, before he was old enough to underſtand them, or knew what it was to go to School. And as for the reſt, they ſo far differ from Acids, that they manifeſtly taſte Oyly, Sweet, and are Odoriferous; and ſince I write this for thoſe that do not underſtand, whether he writes Lies or Truth, I ſhall tell them, the *Engliſh* Names of thoſe Medicines, and then let them taſte Sevil-Oranges, and ſee, whether Juniper Berries, Burdock and Aſh Seeds or Saſſafras, which almoſt taſtes like Mace, be of the ſame Taſte with thoſe Oranges; the ſame Method they may take with all the Medi-

Medicines he uſes; and if they find Juniper Berries, *&c.* taſte like Oranges, then Mr. *John Colbatch* is in the right, otherwiſe they know he is miſtaken. But the laſt Medicine he mentions is *Tartar. Vitriolat.* but there is ſo little in that Medicin of it, and the Effects of it will be ſo ſmall, that it is not much matter whether it be Alkaly or Acid.

In his *Third* Caſe, for Convulſions he gives Vitriolated *Tartar*, *Crem. Tartar.* and *Coſtor Ag. Pæon. Roriſmarin.* and *Puleg.* all of which are known to be Abſorbers of Acids, and Correcters of them, except the two firſt; for they manifeſtly abound with a Volatile and Spirituous Oyl; and if the two former were Acids, yet the latter being of a quite contrary Nature, and more in Quantity, all that can be ſaid of this Medicine is, that it neither did good nor harm, the one part of it anſwering the other, and obſtructing the Force of it, and it was all one, as if one ſhould mix hot and cold Water together to cool ones thirſt, and if that Patient recovered, it was not to be aſcribed to the Vertue of his Medicine, but the Mildneſs of the Cauſe of that Diſtemper; which would have gone off as ſoon without it.

The remaining Pages of this Book are filled up with a Catalogue of Diſtempers ſent to him

him by Dr. *Jones* (who, becauſe *Colbatch* hath Impoſed upon ſome part of the Kingdom, would needs be ſeen in ſo Meritorious a Cauſe; but what will not ſome Men do, when they value a private Deſign before Truth and Honeſty,) and an Account of the Uſe of Beverage at Sea; but this being not at all to the purpoſe, but to fill up his Book.

I ſhall only further take notice, That Pag. the 86*th.* He ſays, *he could never hear, that the Peruvian Bark cured one Conſumption, neither from Apothecarys nor Phiſicians*, but I can tell him, that I knew more than one cured of a very Violent Hectick Fever, only by the Uſe of that Bark, and Balſamick Syrup in which it was given, and a Compoſition of *Laudanum Pil. de Styrace*, with *Safron*; which the Learned Dr. *Morton* hath in this *Phythiologia.*

Having hitherto travailed through Clouds, Ignorance and Abſurdities, through Contradictions, Miſtakes and Forgetfulneſs, through an indigeſted Maſs and a confuſed *Congeries* of incoherent Rubbiſh; which, though it is nauſeous, yet I ſhall not think a little time ill ſpent, to undeceive the World, from ſuch a vain pretending Impoſtor; that knows nothing but Nonſenſe, and who, and whoſe ſole Support, is Impudence and Boldneſs. All that

that I have now to do is to examin his Treatiſe of the *Gout*, and to ſhew what Abſurdities and Miſtakes he is guilty of there, and the ill Conſequences of his Erroneous Practice.

AN

AN EXAMINATION OF Mr. *John Colbatch* HIS TREATISE OF THE GOUT.

Wherein his *Abſurdities* and Falſe *Opinions* in Phyſick are truly Repreſented, and fully Confuted;

AS ALSO,

It is made evident, that the EXPERIMENT he there alledges, in Vindication of his *Hypotheſis*, is ſtrong Proof againſt himſelf.

AND LASTLY,

That his Practice is very Dangerous (though his ill grounded and erroneous *Hypotheſis* were allowed.)

LONDON,
Printed in the Year 1699.

AN EXAMINATION OF Mr. *John Colbatch* HIS TREATISE Of the GOUT &c.

CHAP. I.

In which are contained Remarks on his Dedication *and* Preface *with an* Application *to Dr.* Cole.

THE next and laſt Part of this nauſeous Task, that I have undertaken, is, to examin and lay open the Miſtakes of his Book, concerning the *Gout*; but before I ſet about that, there are two Things which lie in my way, and

and which I muſt take notice of, *viz.* a *Dedication* and a *Preface.* The firſt thing I ſhall take a View of, is, his *Dedication* where he begins and ſays;

My Love to Truth and the Good and Welfare of Mankind, have ingaged me in Publiſhing of the following Piece. But however ſpecious this Pretence is, it appears, that it is not for the Good nor Welfare of Mankind; but on the contrary, will tend to their great Deſtruction and the Ruin of their Conſtitutions; ſince it will eaſily appear, that it is made up of the ſame Materials that the reſt of his Books are, *viz.* notorious Miſtakes and Blunders, and ſuch plain ones too, that one can ſcarce think, but that he was either conſcious of them or very ignorant; But as I would not have him thought to be quite ſo ignorant; ſo I rather think, that he was conſcious of the Falſneſs of what he aſſerted, and only did it with a Deſign to get a Reputation amongſt the Injudicious, which he deſigned to impoſe upon; how much ſoever he expoſed himſelf, to the Ridicule and Contempt of the Judicious and Learned, by his weak and inconſiſtent Falſities.

And truly, thus far he is in the right, *It wants a much better Champion* (tho' he's pleaſed to call himſelf a Champion) *to aſſert and defend a falſe Cauſe againſt ſo many Potent Adverſaries*, who have Truth on their ſide; for

were

were he in the right, all that could be ſaid of his Book is, that he is dully and fooliſhly in the Right; but ſince it will preſently appear, that he is ſo much miſtaken; he is much leſs to be valued, for daring and endeavouring to impoſe on the World.

But the remaining Part of his *Dedication*, being moſt of it a Compliment to Dr. *Cole*, which were it true would but ſorrily recommend Dr. *Cole* to the Learned World: I ſhall make *Remarks* on what follows, and then make my *Apology* to Dr. *Cole*, for preſuming to ſhew the Abſurdities of a Book, which the Author tells the World, tho' I believe falſly, is agreeable with his Practice; The Compliment beſtowed on Dr. *Cole*, is,

I preſume to prefix your Name before it, knowing, that if you but pleaſe to eſpouſe it, my Buſineſs is done and the Conqueſt gained: But I dare venture to ſay, that though Dr. *Cole* ſhould eſpouſe his Cauſe, which I believe he will not, the Victory would not be gained; ſince the Cauſe hath neither Truth nor Reaſon on it's ſide, and here I ſhall, for ſome Reaſons, make a ſhort Apology to Dr, *Cole*.

An Apology to Dr. COLE.

Learned Sir,

IT is now almoſt a Year and half ago, ſince I was brought into your Company by a very Ingenious and Experienc'd Chirurgeon, Mr. *Geeke*, living in *Saliſbury-Court*: And Sir, that Civility you were pleaſed to ſhew me, and the Freedom you took in Converſation with me, who was both a Stranger, and ſo much Inferior to your ſelf, both in Learning and Judgment, as well as Reputation, gave me Reaſon to entertain ſuch Thoughts of you, as, I believe, one of your Years and Character might deſerve: And truly I had ſuch an Opinion of you, that I could not then imagin, that you would ever be concerned in Patronizing of a Book, that is not only Falſe and Abſurd, but Weak and Inconſiſtent, and not only ſo, but rudely contradictory to all Learned Men, whoſe private Deſigns do not byaſs their Sentiments; and what is more, without any ſhew of Reaſon, or appearance of Truth.

And I could rather have believed that you would not be concerned, in ſuch a Cauſe, for this Reaſon; becauſe it is below any Man of Senſe or Learning, to appear at the Head of ſuch a Cauſe, which is againſt both.

And

And I fain would have ſuch Thoughts of you ſtill, and conclude, that you only did it to ſatisfy the Importunities of one, that had been formerly your *Apothecary* in *Worceſter*.

This Sir, is the Interpretation I would willingly put upon it, in Favour of your Reputation, which muſt needs be leſſened otherwiſe, eſpecially amongſt the Learned, by Patronizing any thing which directly and manifeſtly is repugnant to Learned Men and Truth; ſince the common Intereſt of the former, ſo far as it is conſiſtent with the latter, ſhould incline you rather to defend both, than Patronize their Opponents, *viz.* Ignorance and Falſity; upon any conſideration whatever.

This, I ſay, is the Interpretation I ſhould put upon it (though if it were ſo, it would not be blameleſs to oppoſe Truth and Learned Men, to ſerve a Friend or your Self) were there not ſomething in that Dedication, ſo plain and evident, as to ſuggeſt ſome other Reaſon for your Patronage.

For Mr. *Colbatch* ſays, the Doctrin advanced in his Book, is not new to you, it being what you long ago Practiſed, even before he knew you, how he came to know what your Practice was before he knew you, looks to me like Contradiction, and I am inclined to believe he ſtrained to ſay ſo much

beyond Truth, only that your Name might the better recommend his Book; ſo that it ſeems, if your Name will ſerve him by adding Authority to his Book, he'll tell an Untruth to ſerve you; ſo that I am apt yet in Favour of your Reputation, to underſtand, that you have permitted him to ſay, it is your Practice, to recommend it to the World, that his Applauſe of you might go the farther.

And the Truth is this, either your Practice agrees with what he ſays, or you can make no good Excuſe for permitting him to ſay ſo.

And truly Sir, if what he ſays be not true, you'd do your ſelf Juſtice to tell the World, in Vindication of your Judgment and Practice, that he hath impoſed upon you; but if you allow what he hath ſaid, I am ſorry the Abſurdities and Falſneſs of his Book obliges me to lay open the groundleſs and unreaſonable Aſſertions there laid down; becauſe they are, tho' falſely ſaid to be, ſo agreeable with your Practice.

But in this particular, I muſt beg your Pardon, for as I ſhall never write for the ſake of Writing, but Truth; ſo I ſhall always endeavour to detect Falſities, and vindicate the latter; And though I ſhall ever have all that Reſpect for you, and all Learned Men, that I think due to Learning and Qualities, ſo I muſt ever ſhew as little Reſpect to thoſe that make it their Buſineſs to run down Learning

ning, Learned Men, and Truth, and without Reaſon, tho' not ſome baſe and private End, for tho' I have Learning or Knowledg little enough, to make me ſo zealous in their Defence, yet I ſhall ever think it worth my while to Defend that, which I am willing to ſpend my time in the ſearch of.

And were I in your Caſe, I ſhould never condeſcend ſo far, as for Intereſt, to Patronize that, which I could give no Reaſon for. But,

Sir, The ſimiplicity and falſneſs of his other Books, I have already ſhewn, and when I have laid open this, I hope the World will ſee the ſhallowneſs of Mr. *Colbatch*, and the Falſneſs of what he ſays, ſo plainly, that it will be no longer miſled by him, in a Matter that relates to the future Ruin of their Conſtitutions.

And Sir, it, at the beſt, will be but little Credit to profeſs your ſelf of the ſame Opinion with Mr. *Colbatch*, an Apothecary, and much leſs is it Honourable, to joyn in a Cauſe with ſuch a one, that hath neither Knowledg nor Learning, but Arrogancy and Boldneſs to ſupport his Ignorance; and to forſake the Cauſe of Truth and Learning to make a Party with ſuch.

For all the Cry and Noiſe he can make of you, will tend leſs to your Honour, than your Reputation amongſt Learned Men; tho'

it may help to captivate thoſe who are eaſily deceived.

But Sir, as I had formerly a great Opinion of your Merit; ſo I would fain perſwade my ſelf ſtill, that you only permit him to ſay, what he does, in compliance with his too earneſt Requeſts, than any Opinion you have of the Truth of what he ſays, and therefore when I have run over his Preface without any other Apologies, I ſhall proceed to detect his Errors, and ſhew the Falſneſs of what he there aſſerts, without entituling you to ſo weak and open Errors; and profeſs my ſelf as ever,

Your very Humble

Servant

R. Boulton.

The next thing that comes in view after his Dedication is his Preface; where Page the 11*th* he ſays, *The Hiſtory of the Blood is to be fetched out of the Fire, there being not one Page in it, that does not coſt me near a days Labour and Attendance at home in my Laboratory.* That he fetches it out of the fire, I am afraid is ominous; and that it will ſcarce be fit for any thing elſe, but to return to that Element; for there is ſo little Analogy betwixt Chymical

mical Preparations, and the Parts of a Mans Body, that he'll diſcover little to the purpoſe there, to make the Uſe of them more intelligible; and ſorry I am, he takes ſo much Pains to no purpoſe.

Page the 12 He ſays, *The following Piece is a Compoſition of Obſervations and Speculations at Coffee-Houſes, and ſuch Places.* A very fit Place for ſuch Compoſitions; for any thing may ſerve for a News-Houſe, for want of better; but it would have been better for him, to have conſidered it at home in his Study; for I am afraid he drank his Coffee ſo hot, that he was ſcarce qualified for what my Lord *Bacon* ſays, *viz.* "That a cool Head is fitteſt for Conſideration.

But how came he to take Obſervations of the Gout in Coffee-Houſes? Thoſe I thought had been only to be made with his Patients; but perhaps he had as many Patients there, of that Diſtemper, as any where elſe; and conſequently it might be as fit a Place to make Obſervations in.

But why not rather in his Study? I warrant he had taken notice, that the Ingenious Sir *Richard Blackmore* had writ his Heroic Poems in Coffee-Houſes, and ſuch like Places; and becauſe he thought it ſounded well to ſay ſo, he muſt needs be a Wit too; nay in time he may do well; but I would have him think of the old Saying, *Noſce teipſum*; for

if he were ſenſible of his own Weakneſs, it would be better for him to take a private Thought at it, if he knows how to think.

In the ſame Page. He ſays, *the Expence of his Experiments is ſo chargable, that it would be fitter to be carryed on at the Expence of the Nation.* Nay, and he ſtates the Charge too, a Thouſand Pound a Year would not be felt by the Nation: O! what a mighty Projector? He has a Thought as extenſive as the Nation; 'tis a Wonder he is not ſent for to Court, he'd put them upon Ways and Means with a Witneſs, if not to raiſe Money, yet to lay it out. But O! Vanity of Vanities, verily every thing in Mr. *John Colbatch* is Vanity; No leſs than a Thouſand a Year muſt be ſpent upon Experiments, made by a Man, who hath neither Diſcretion nor Judgment to make them, nor Philoſophy to direct him how to make, and how to apply, them; Truly it is a Wonder, and a great one too, that the Nation does not take Notice of him; for he would be a mighty Jeſt were he known to the bottom.

Pag. xv*th*. He ſays, *we do now grope moſt miſerably in the dark, and it grieves me to the very Soul, when I ſee People in Diſtreſs, and know not how to help them.* Poor Soul! But I hope he hath a Cordial, and a moſt noble Acid by him, to take a Lick of now and then, or elſe he might pine away; for he looks very

very thin; and what muſt then become of all thoſe Angelic Faces, that brought ſuch a mighty Qualm over his Stomach, in the Small-Pox; Ah! Beauty and Diſtreſs are two great Cauſes of his Grief; but I believe Money is the Root of all the Evil. Really, if turning his Bool s would do good, poor Man! though he does not underſtand them, he'd never ceaſe to do it; but it hath proved in vain, and now he confeſſes himſelf ignorant; and truly, I think not without reaſon, for through all his Books, I have yet examined, he hath groped ſo miſerably in the dark, that I had ſometimes much ado to find where he was, or what Cloud he was loſt in, he was ſo far from Truth, and the Light which ought to be in his Expreſſions; but (God be thanked) he's come to Moonſhine at the laſt; but his Misfortune is, that glimmering Light has led him into a Wilderneſs, where he is no better then in the dark, having loſt his Way in Experiments, that he miſapplies and makes bad Uſe of, becauſe he does not underſtand them. But why muſt it be, we grope in the dark? Is Mr. *John Colbatch* more then one, or does he ſpeak for his Companions? As for rational Phyſicians, they are not ſo miſerably in the dark, but that they have Reaſon for what they do, and know what to do, tho' Diſtempers are ſometimes ſo violent, as not to yeild to proper

per Medicines. But well may Apothecaries grope in the dark, when they pretend to things they don't underſtand, ſince even in the Light they miſtake their Way moſt miſerably.

Pag. xvi. He ſays, *He hath grounded his* Hypotheſis *upon plain Experiments, and he expects an Anſwer ſhould be backed with Experiments.* And ſo far I ſhall ſatisfy his Curioſity by and by.

Pag. xvi. He ſays, *he remembers he ſaid in his Eſſay of Alkalies, he had not had many Patients, and really the Number has not been much increaſed yet*; what little Reaſon then hath he to write upon a Subject; where, were what he ſays true, as to his Pretenſions in the Cure of Diſtempers, general Rules are not to be made by a particular Conſtitution; but ſince what he ſays is falſe, he had much leſs Reaſon to be ſo bold; and it is but a ſorry Recommendation to his Book, that he grounded it upon ſuch ſmall Reaſon.

Pag. xvii. *If People are once ſatisfy'd, that the Bloods abounding with Alkalious Particles is the Cauſe of the Gout and other Diſtempers, it neceſſarily follows, that Acids are only proper to correct the ſaid Alkaline Particles.* And further, Pag. xviii. He ſays, *I do aſſert, that the Cauſe of the Gout is not the Bloods abounding with Acids but Alkalies.* But in Oppoſition

to

to this Aſſertion, I ſay, I aſſert, that it is not from Alkalies, but Acids; and this I ſhall prove, from what he hath ſaid of the Gout in his Book of Alkaly and Acids; and becauſe he deſires that Arguments againſt this Book, ſhould be backed with Experiments, I ſhall bring as ſubſtantial Experiments againſt his *Hypotheſis*, as he hath for it, to wit, the ſame, and ſhall ſhew, that he hath ſo overlooked theſe Experiments, and underſtands them ſo little, that he hath drawn falſe Concluſions from them, and this I ſhall do, when I come to his Book in its proper Place.

Page xix. He asks, *if Acids abound in the Blood, how comes a Dead Body to ſtink ſo ſoon; every Body knows that Acids preſerve Animal Subſtances from Stinking and Corruption.* But this relating to the Cauſe of the Gout, I ſhould anſwer it when I come to that Cauſe, which he hath laid down in his Book.

But for once I ſhall anſwer this Queſtion, where it is asked; for that a dead Body ſtinks ſo ſoon, only ſhews, that a Body in a Natural State abounds with Alkalies; for a Body that is killed by ſome ſudden Accident will ſtink, as ſoon as one that dyes by a Diſtemper; ſo that this proves nothing at all in Relation to Diſtempers.

Page xxiij. He ſays, *He hath had wonderful and aſtoniſhing Succeſs in the Cure of Fevers.* And truly, It is aſtoniſhment to me; for

for I wonder how any Body ever ſcaped with their Lives, conſidering the Methods he takes in moſt Diſtempers; but perhaps he uſed his Acids moderatly, ſo that the Miſcheif might be leſs conſpicuous.

Page xxv. He ſays, *I muſt needs confeſs, that I have been the warmer in ſome of my Expreſſions; that thereby I might exaſperate thoſe, who are my profeſſed Enemies, to convince me of my Errors*; and if ſo, he did well; but he only ſaith this to ſuggeſt to his Friends; that they muſt take all that write againſt him to be his Enemies, leſt they ſhould believe what they ſay; but I profeſs I am ſo far from being exaſperated towards him, or being his Enemy, that I write only to detect ſuch notorious Errors, and for Truth ſake, and did it lie in my Power to make Intereſt for him in his own Trade, I would do all I could to ſet him in it, as far as he deſerves it; for I am ſorry to ſee him grope in the Dark ſo miſerably, in a way he hath no Underſtanding to lead him; and were I his Friend, I ſhould cordially adviſe him, to follow Light rather than Darkneſs, and like an honeſt Man to fall to his Trade again; now he has broke that Impoſtume in his Head, that filled him ſo much with Vanity, and a corrupted Maſs of diſmal dark Thoughts: But I am afraid he is not capable of Advice, being ſo much blown up with Conceit, that though a *Wiſe Man would hear Inſtruction, yet a Fool hates Knowledg*, as the Wiſe Man ſays.

Page

Page xxxij. He ſays, *If any one will by well grounded and ſubſtantial Experiments, convince me of the contrary; inſtead of being angry with him, I ſhall never ceaſe to Love and Admire him*; Indeed, I had once about a year and half ago, at the College of Phyſicians, a little Diſcourſe with him; and he was ſo complacent as to tell a Friend of mine, he had a great Opinion of me, but truly, as I believe, I neither did then, nor deſerve it now, ſo I was ſure I had no ſuch Opinion of him; for all that he ſaid, was nothing, but what a Parrot might have learnt by converſing with Dr. *Cole*: But whatſoever good Opinion he had of me then, I dare ſay he will turn his Note now, though I ſhall take the way to deſerve his Love and Admiration, by ſhewing him by ſubſtantial Experiments, that he is miſtaken.

CHAP. II.

Contains Remarks on his Introduction.

HAving gone through his Preface, and made my Remarks on what is Material, I ſhall now proceed to his Introduction; where,

Page 1*ſt*. He ſays, *This Book will fall into the Hands of many Ingenious Gentlemen, who*

are

are not Phyſicians; for whom it will be very Natural to ſay, you here pretend to advance a new Hypotheſis, in oppoſition to almoſt all Mankind—— and we therefore would be glad of ſome more familiar Demonſtration, whereby we might be ſatisfied without being put to much Trouble.

For the ſatisfaction of whom, I will here lay down a Method——whereby every Man is capable of being Judge, whether my Hypotheſis be true or falſe.

Here I muſt needs ſay, he is in the right; for it will be very Natural for them to ſay ſo; and I am glad he hath the Luck to make uſe of ſo plain an Experiment, which, without much trouble, will very eaſily let People ſee, that his *Hypotheſis* is falſe; and therefore for the Satisfaction of thoſe Gentlemen, I ſhall ſhew, that this familiar Experiment will prove he is miſtaken; and that he hath drawn falſe Concluſions from it, beeauſe he did not underſtand it; which I ſhall make ſo plain, that every Man may be capable of being a Judge, that what he aſſerts is falſe; for,

In the latter End of Page 1*ſt*. and Page 2*d*. He mentions his Experiment, *viz. It is well known that all Acids being poured upon Syrup of Violets, or into a Solution of it, will immediately turn it from a Blew into a very Red Colour; and as the Acid is more or leſs ſtrong; ſo will*

that the *Serum* of the Blood abounds with Alkalies; ſo that I grant, both that the Experiment is true, and that allowing the Doctrin of Acids and Alkalies, it proves what he would have it, *viz.* That the Blood abounds with Alkaly. But for all his Logic, it does not therefore follow, that Alkalies are the Cauſe of Diſtempers; for the Blood of healthful People abounds with Alkalies, as appears by the ſame Experiment; nay, the Blood of thoſe that have no Diſtempers at all, abounds with Alkalies, and will turn Syrup of Violets Green; ſo that to ſay Alkalies are the Cauſe of Diſtempers, becauſe the Blood abounds with them, is to prove that healthful People abounds with Diſtempers, becauſe, it appears by this Experiment, that their Blood is full of Alkaly; but healthful People do not abound with Diſtempers, *Ergo* Mr. *John Colbatch* is miſtaken.

And this I hope is ſo plain, that any Gentleman may ſee he is miſtaken; for this is ſo far from ſhewing, that Alkalies are the Cauſe of Diſtempers, that it ſhews they cauſe Health; for healthful Peoples *Serum* abounds with Alkalies, and turns Syrup of Violets Green; ſo that this Experiment does him no Service, that he ſo much depends upon, but on the contrary, ſhews his Error.

And

will the Red Colour be of a deeper or paler Dye. On the other hand, all manifeſt Alkalies will turn Syrup of Violets, or a Solution of it, from a Blew into a Green Colour; from whence he infers, that if the Serum of the Blood will alter the Colour of Syrup of Violets, from Blew to Red, it would then be plain, that the ſaid Serum *did abound with Acid Particles. But if, on the otherhand, the* Serum *of the Blood be mixed with Syrup of Violets, inſtead of changing it's Colour from Blew to Red, as Acids do: It changes it to Green, as Alkalies do, it muſt abound with Alkalies:* And this Experiment, He puts Page 3. into a Logical Form, to ſhew how much Logic he hath got.

But to wave his Logic, and come to the Experiment; that all Acids will turn Syrup of Violets Red is falſe; but I ſhall take notice of that further, when I come to his 8*th.* Page, and here I ſhall ſhew, that granting, that all Acids will turn Syrup of Violets Red, and that all Alkalies will turn it Green, yet this Experiment is not for him, but againſt him.

And tho' all Acids will not turn Syrup of Violets Red, yet it's true, a great many will, and a great many Alkalies will turn it Green; this is all plain, and I allow it to be true, I likewiſe grant, that the *Serum* of the Blood mixed with Syrup of Violets will turn it Green, which I take to be a Sign, in his Senſe, that

And ſince he ſo much depends on this Experiment: And ſince this is to qualifie every Gentleman to judge; I have laid the Inſufficiency of it open, ſo plainly, that they may be certain, if what he ſays be true, there is no ſuch thing as a healthful Perſon; becauſe every Bodies Blood abounds with Alkaly.

But to make it clearer to every Gentleman, that he not only alledges an Experiment, that proves nothing for him; but alſo to make it appear, that he does not underſtand what he is about, and that the Gout proceeds from Acids, we are to conſider, what is the Temper and Conſtitution of the Blood in a Natural State, and how it differs from that in the Gout.

And firſt, in a Natural and Healthful State, if a Perſon be let Blood eight or ten Ounces, any Gentleman may take notice, that, if it be of a right Healthful Perſon, when that Blood hath ſettled, and the *Serum* and Blood are parted, the Blood will be pure and Red on the outward ſide, and if preſſed with ones Finger, or any thing elſe, will be moderately tender; and the *Serum* of the Blood will turn Syrup of Violets Green.

Secondly, If one that hath the Gout be permitted to Bleed; when that Blood is ſeparated, the Blood will be more Viſcid,

and the *Serum* will turn Syrup of Violets Green.

So that the difference between the Healthful, and Diſtempered Blood, will appear to any Gentleman to be this, *viz.* That the Diſtempered Blood is more Viſcid.

Again, Thoſe Gentlemen may obſerve, that whereas the Healthful Blood is nothing but pure thin *Serum*, and Blood; the Diſtempered Blood will have a thick Viſcid white Skin over it, which is part of the Diſtempered Matter.

But perhaps, Mr. *Colbatch* will miſguide his Friends, in making this Obſervation; wherefore I foretel them, that the Perſons muſt not be let Blood, after a full Meal, and that the Sick, or Healthful Perſon, muſt be let Bood at an equal ſpace of time, *viz.* 5 or 6 hours after a moderate Meal.

Now to any Ingenious Gentleman, it appearing thus by obſerving Nature, that the Gouty Blood differs from Healthful thus, by ſuch Viſcidity of the Blood, and ſome white Coagulated Matter, which ſwims upon it, we muſt conſider, what is the Cauſe of that Viſcidity, and then we know, what is the Cauſe of the Diſtemper.

The Cauſe then of this Viſcidity, is either Acid or Alkaly, if it were Alkaly, then the whole *Serum* of the Blood would be Viſcid, like that white Viſcid Matter, that ſticks to

the

the Blood; becauſe it appears, the whole *Serum* abounds with Alkalies, by mixing it with Syrup of Violets; ſo that here, his own Experiment confutes himſelf; but that the Cauſe of that Viſcidity is Acid, is plain, becauſe drinking much Wine, which is Acid, or any thing which cauſes Acidities in the Stomach, brings a Fit of the Gout on ſooner, and more violent; and any Gentleman may be further ſatisfied, that Acids are the Cauſe of Coagulated *Serum*, becauſe all Acids curdle and thicken Milk, which is much of the ſame Nature with Chyle.

For a further Confirmation, that this Viſcidity proceeds from Acids, I might here bring all thoſe Arguments, I uſed, in Anſwer to what he ſaid of the Gout, in his Book of Alkalies and Acids; but what he ſaid there I have already Anſwered and I have here ſhewed, that he hath alledged this Experiment againſt himſelf, and therefore I need not repeat what the Reader may eaſily turn to before.

From what I have ſaid here, it appears, that the Reſult is this, that in a Natural State, the Blood abounds with Alkalies, that is, that it hath a great deal of Alkaly, and but a little Acid; ſo as to make it moderately tender; and that in a Diſtempered State, it alſo abounds with Alkalies, but hath too much Acid mixed with it, ſo as to make it preternaturally Viſcid; from what I have ſaid, it alſo

appears, that the Experiment he has alledged, is only in reference to the thin *Serum*, and makes no Proof of that Viſcid Matter, which is the Cauſe of the Diſtemper; and in both Natural and Preter-natural Blood, it only proves, that there is no Cauſe of this Diſtemper perceivable in the *Serum*, becauſe it abounds with Alkalies; and conſequently Alkalies cannot cauſe the Diſtemper, becauſe they cannot cauſe Coagulation, the *Serum* of the Blood being full of Alkalies in a Healthful State; ſo that the Concluſion from the whole is, that Acids, abounding too much, cauſe Coagulations, and conſequently thicken that Matter, which is the Cauſe of the Gout. So that, tho' there is more Alkaly than Acid in Gouty Blood, and in Reſpect of the Acid, the Alkaly abounds, yet ſince Alkaly in a Healthful Body does not cauſe the Gout, but it is the ſuperabundant Acid by Coagulating that *Serum*, and Blood, which cauſes thoſe ill Effects in the Gout; and becauſe there is more Acid in Gouty than Healthful Blood; the former in Reſpect of the latter, abounds with Acids, and the Gout conſequently muſt proceed, from too much Acid, which cauſes thoſe Coagulations.

Now from hence it appearing, that his Experiment is not only invalid to his purpoſe, but very ſtrong againſt it; and that he hath

hath drawn falſe Concluſions from it; and that too, by an Obſervation, equally as eaſy as the Experiment, I ſhall proceed to take Notice, how upon this fair Demonſtration of his Ignorance, he boldly values himſelf; and not only ſo, but imperiouſly, and with Contempt, rails at the whole Learned World; as if he alone had gained the Victory, when alas! It is he alone that gropes ſo miſerably in the Dark. And what Uſage muſt this Man deſerve? Who upon Grounds ſo ſlight, tho' true, and much more ſince they are falſe, takes occaſion to huff the whole World, and to tell them, no Body is in the Right but himſelf.

But, that I may not paſs too ſevere a Sentence upon him, I ſhall take notice, how he hath condemned the World without Grounds, and then ſure it cannot be thought unreaſonable, that he ſhould have as ſevere a Sentence, who hath given ſuch juſt Reaſons for it.

Page the 3. He ſays, *Every Gentleman is able to Reaſon thus with himſelf, my Phyſician tells me my Blood abounds with Acids, and upon that ſcore gives me Alkalies to Mortify and Correct thoſe Acids in my Blood: But if my Phyſician ſhould be miſtaken and inſtead of Acids my Blood abounds with Alkalious Particles, his giving me Alkalies muſt increaſe the Matter of my Diſtemper,* &c. ——*therefore ſince*

I have ſo fair an opportunity put into my Hands, and by ſo eaſie an Experiment am capable of being Judge my ſelf, what Particles my Blood abounds with, my own Eyes ſhall be the Judge whether Acids or Alkalies are to be blamed ——if the Blood abounds with Acids, he ought to be kicked out of the Common-Wealth, for endeavouring to impoſe upon Mankind. This is the Sentence he thinks good enough for himſelf, if it could be proved, that he was miſtaken; I having therefore proved, that he is in an Error, may venter to enlarge a little, and ſay, he does not only deſerve to be kicked out of a Common-Wealth, but out of all Ingenious Mens Company; and this Paragraph can no otherwiſe be anſwered than thus,

Every Gentleman is able to Reaſon with himſelf, Mr. *John Colbatch* tells me the Cauſe of my Diſtemper is Alkalies, and upon that ſcore gives me Acids, to Mortify and Correct thoſe Alkalies in the Blood: But if Mr. *John Colbatch* ſhould be miſtaken; and inſtead of Alkalies, the Cauſe of my Diſtemper ſhould be Acids, his giving me Acids, muſt increaſe the Matter of my Diſtemper, —— therefore I have ſo fair an Opportunity given me, to ſee the Inſufficiency of this Experiment by an eaſie Obſervation, am capable of being a Judge my ſelf, and my own Eyes ſhall be the Judges, whether Acids be not the Cauſe of my

my Diſtemper, and truly it ſo plainly appears, that Mr. *John Colbatch* is miſtaken, and that my Diſtemper proceeds from Acids, that Mr. *John Colbatch* deſerves to be kicked out of the Common-Wealth, for endeavouring to impoſe upon Mankind.

Page 4. He ſays, *He hopes from Gentlemen he ſhall have Juſtice, tho' Phyſicians have endeavoured to expoſe him.* As for Phyſicians, they ſurely have Reaſon to expoſe him, for a vain Pretender, ſince he hath given ſuch pregnant Proof of it, and as for Gentlemen, I have made it plain enough to them, by an Obſervation as eaſie as they can wiſh, that he hath no worſe Uſage than he really deſerves, and then what he pronounces is his own Merit.

And now the Reaſon is plain, why Phyſicians have endeavoured to expoſe him, to wit, becauſe he hath endeavoured to expoſe Mankind, when himſelf alone deſerves it.

Pag. the 6*th*. He goes on to value himſelf upon this Experiment, and ſays, *an Ounce or two of Blood is to be ſpared in any Caſe, and pray let People ſee with what Reaſon Alkalies have been hitherto given in Small Pox, Rheumatiſm, &c. It will plainly appear by this Experiment, that the Blood of ſuch Perſons abounds with Alkalies, and if ſo, why ſhould we croud in more Alkalies, unleſs it were to prolong the Di-*

ſtemper, or to encreaſe the Number of Fees. All that I need to ſay to this is, ſince I have manifeſtly made it appear, that Acid is the Cauſe of thoſe Diſtempers, and that the *Serum* of healthful Peoples Blood will turn Syrop of Violets green, and that the only obſervable Difference, betwixt Diſtempered Blood and Healthfull Blood, is, that the Diſtempered Blood, as well as ſome Part of the *Serum*, is Viſcid, and that Viſcidity proceeds from Acids; and ſince an Ounce or two of Blood is ſo eaſily ſpared, in thoſe Caſes, Pray let People ſee, with what great Reaſon Alkalies have been given, and with what danger Acids are given; for in his Chapter of the Gout, I have ſhewed, that ſince the Blood in a Natural ſtate abounds with Alkalies, even what he confeſſes about Drinking of white Wine, which is an Acid, proves, that the more Acids we take, the more that Alkalious *Serum* will be coagulated, and conſequently the Diſtemper encreaſed, and it plainly appears by the Experiment he alledges, and the Obſervation I have laid down, to ſatisfy Ingenious Gentlemen, that Acid is the Cauſe of Diſtempers; and ſince it is ſo plain, why ſhould Mr. *Colbatch* croud in more Acids, unleſs it were to prolong the Diſtemper, to increaſe the Number of Fees.

He goes on, *People muſt long ſince have known the Truth of this Hypotheſis, or they muſt not, if they have not known it, it is plain they have groped*

ped in the Dark, and they have cured Diſeaſes with as much Certainty as a Blind Man can catch a Hare; if they have known it before, then the giving of Alkalies at the rate that hath been done is a plain Argument againſt them, that they have not acted like honeſt Men: but I dare acquit them from this Charge, I do believe they have ſworn in Verbo Magiſtri. Wonderful! what cloſe arguing and what ſenſible Expreſſions of a blind Man, and groping in the Dark; this groping in the Dark is ſuch a familiar Expreſſion with him, that one would think he were uſed to nothing elſe, and the Abſurdities his whole Books are made up of, prove, he is the only Blind Man in the Proverb, or hath not Acted like an honeſt Man; but tho' he were not an honeſt Man, he is a mighty Piece of a Scholar, and hath put in two Latin words here, *In verbo Magiſtri*, to ſhew, that either he did not go to School long enough, or hath forgot what he learnt there; for that Piece of a Verſe in *Juvenal*, that he hath catched by groping in the Dark is not *in verbo Magiſtri*, but *in verba Magiſtri*; and indeed, the Sence of *in verba Magiſtri*, is ſo much different from *in verbo Magiſtri*, that it is plain he was groping in the Dark moſt miſerably, when he wrote it; for *firſt*, it ſhews, he knew not what he wrote, or *ſecondly*, that he did not underſtand it, for what greater Mark of his Ignorance, than inſtead of ſaying, they were

ſworn

ſworn to maintain the Words of their Maſter, he ſays, they were Sworn, in maintaining the Words of their Maſter, as if to defend the Words of their Maſter, were to take an Oath.

He ſays further, *And becauſe a few Book Learned Gentlemen, have Dream't, that the Bloods abounding with Acids, hath been the Cauſe of Diſeaſes, therefore right or wrong it muſt be ſo, tho' it be contrary to the moſt obvious and plain Experiments.*

What a Block-head is this, to tell all Learned and Ingenious Men, they have Dream't, what hath been confirmed and certified by all the Experience of learned Practioners in Phyſick; but he would have thoſe Gentlemen, that he writes thus plain for, to think, that is, only becauſe Phyſicians are his Enemies; but I ask thoſe Ingenious Gentlemen, that have been ſo impoſed upon, whether they think, Men that writ their Obſervations 30, or 40 years ago, and ever ſince, could write what they did, in oppoſition to him, before he made his Pretences, and tho' all Phyſicians now were his Enemies, thoſe were not; ſo that I would have Gentlemen conſider, that Phyſicians, now in Oppoſition to him, only confirm by daily Experience, what was the Univerſal Obſervation of all Learned Men, before his time; and as for his moſt obvious Experiment, I have ſhewed, that it does him no Service at all; but is againſt him; ſo that

we

we have Reaſon to think, he alone has Dream't, being in the Dark, for want of Book Learning.

He goes on; *When I appeal to the Analizing of the Blood by the Fire, my Appeal is then made to Phyſicians only, and this I have already done, but they have refuſed to do me Juſtice.* As to his Appeal to Phyſicians, I have, where he hath made it, ſufficiently anſwered it, and proved, that his Analizing the Blood, as he calls it, will do him little Service; but that Phyſicians may do him no Injuſtice, I ſhall refer Ingenious Gentlemen to a Book of the moſt famous and ingenious Mr. *R. Boyle*, called his *Sceptical Chymiſt*, which was writ before his, and which will ſatisfy them, that the Blood is turned into Subſtances, very much different from any thing obſervable in the Blood, by Chymical Analize; and that Author, who had ſuch good Deſigns in all his Writings, cannot be called his Enemy (nor Truths,) having writ before him.

Page the *6th.* He ſays, *Now ſince Juſtice has been refuſed me by my Brethren, they cannot be angry with me for making my Appeal to thoſe whoſe Intereſt it is to do Juſtice to me, and encourage me in my Honeſt Undertakings*, I really don't ſee any Reaſon his Brethren have to envy him, nor to be angry with him, but whom does he call his Brethren? The Apothecaries?

caries? Phyſicians are not to be ranked with Mr. *Colbatch* yet, except thoſe as Ignorant as himſelf: But as for thoſe Gentlemen, who value the World to come, above this, and the Happineſs of a better Life, above Mortality, their Intereſt it undoubtedly is, to encourage him, by all means; I ſhall not envy their Happineſs in another World, but may the Number of the Elect be ſoon accompliſhed! but thoſe that have a mind to live, deſerve to give him no other Encouragement, but what Subſtantial Shoo-leather will, according to his own Sentence, Page the *Fourth, in kicking him out of the Common-Wealth.*

In the ſame Page he ſays, *None can blame him for writing in that warm Manner he hath done; becauſe he hath not reſerved one Secret to himſelf.* But for good Reaſon, becauſe there is not one thing worth Reſerving; but he is more to be blamed for his warm Writing, except he had made ſome Secret known, that would have ſhewn he had Reaſon, ſawcily to contradict all Mankind.

But in the latter End of his Page he complains, *He hath been too much meal-mouthed, and too modeſt.* His Modeſty indeed is of a new kind, and very remarkable; and as for his meal mouth, I cannot well interpret it,

it, except his diſreſpectful Behaviour towards his Betters, be the Meal, that fouled it.

Page 7. He ſays, *The following Treatiſe of the Gout is built upon my Hypotheſis of Alkalies and Acids, upon which Score, I thought it neceſſary by way of Introduction to Publiſh the foregoing eaſy Experiment, that thereby the whole World might be ſatisfied of the Truth or Falſhood of his Hypotheſis.*

Having therefore ſhewed, that his *Hypotheſis* of Alkaly and Acid is Falſe, and Incoherent, his Treatiſe muſt needs be ſo too; his eaſy Experiment, together with my eaſy Obſervation, ſhewing that his *Hypotheſis* is Erroneous; ſo that, I might ſave my ſelf the Trouble of a further Examination, were it not for the ſake of Ingenious Gentlemen, who are not competent Judges.

Page the 8*th*. He ſays, *Were there any one Acid that would turn a Solution of Syrup of Violets from a Blew Colour to that of Redneſs,* &c. *I ſhould not inſiſt ſo much upon the Experiment, as I have done.* To what purpoſe he hath inſiſted upon the Experiment, I have already ſhewn, but that he may inſiſt upon it the leſs in his own Thoughts, I ſhall inſtance one Acid, that turns Syrup of Violets Green, as well as *Arſenick*, his exalted Alkaly, as he calls it, which is *Mercurius Sublimat.* but perhaps he'll call it an Alkaly;

and

and therefore I ſhall ſatisfy Ingenious Gentlemen, if two Witneſſes againſt one Man will be Evidence.

The Ingenious Sir *John Floyer*, in the Second Part of his ΦΑΡΜΑΚΟ-ΒΑΣΑΝΟΣ, or Touch Stone of Medicines, Page 232. Hath this, " Mercury Sublimate is Corroſive by a " particular Texture, made by the Particles " of *Quickſilver*, diſſolved by an Acid: and " this vomits, corrodes and produces Con- " vulſions; but this going into the Blood " coagulates it, and produces *Salivation*: " This Acid is abſorbed by Fixed and " Volatile Salts, and ſo the Corroſive Texture " is deſtroyed.

And Page the 19*th* before, " *Sublimate* " has the Acid of Spirit of Salt joyned with " it by Sublimation; *and a little after he ſays, it is* a kind of Vitriol. And,

What he ſays is confirmed by the Famous *Etmuller*, who " *Schroderi Dilucidati Mineralo-* " *gia* Page 260. ſays, *Mercurius Snblimatus* " *quocunq; modo preparatus, nihil eſt aliud niſi* " *Mercur. qui ſe conjunxit, cum ☉ibus Corro-* " *ſivis admiſtis, & beneficio △ fortioris ſecum* " *ſublimavit, adeo utut etiam ☉ia ſint fixa &* " *Mercur. Volatilis nihilominus Acida ☉ia for-* " *titer aggrediuntur Mercurium & cum eodem* " *ſe uniunt*, &c. And juſt after he ſays, " *Et quidem utut Mercur. ſublimatus fiat cum* " *☿, ☉ communi & Nitro, nihilominus nihil ſecum*

in

" *in Sublimatione aſſumit, quam* ☉ *commune.* From whence it ſufficiently appears, that Sublimate is, for the moſt Part, an Acid, moſt of the Ingredients which are uſed in it's Preparation being Preparations of the ſame Vitriolated Acids, as Mr. *Colbatch* uſes in the Cure of Diſtempers.

But undoubtedly, he'll tell them, they are miſtaken, No-body can ſee beſides himſelf: But theſe Mens Opinions will be taken before his, ſince he cannot at all pretend, they were his Enemies, both their Books being wrote before his Time.

Page the 8*th*, and 9*th*. He ſays, *Phyſicians he owns have been able to Cure ſome few Diſeaſes, but how they have done it, themſelves could never tell; they, without inquiring nicely into the Natures of them, or being at the trouble of Analizing, have given Steel, Antimony,* &c. —*By means of which they have Cured ſeveral Diſeaſes, but they have given them as Alkalies, when they will appear to an Inquiſitive Perſon to be Acids,* &c. *Now their giving of theſe Things hath ſtood them in ſome ſtead, and cured many Diſtempers by a way they were ignorant of.* How unreaſonably he hath changed the Names of theſe Medicines, I have already ſhewn, and therefore I ſhall not repeat it again, I ſhall only here take notice, how he contradicts himſelf, no leſs then three times in one Page. For, *Firſt*, He ſays,

ſays, they have been able indeed to cure a few Diſtempers: And then they have cured ſeveral Diſtempers; and laſt of all, a many Diſtempers; and thoſe Diſtempers, he ſays, they have cured no Body knows how; becauſe they were not at the trouble of Analizing: but if he were not forgetful, he would ſcarce think himſelf the only Chymiſt in the World; for would he allow any Body a ſmall ſhare of Knowledg, beſides himſelf, he would know, that much more Pains hath been taken by wiſe and able Chymiſts, Men that knew better how to make Obſervations, than he does, who wants Natural Philoſophy to direct him, as well as Judgment and Skill; and there are now Men ſo qualified. And tho' Chymiſtry be of great Uſe in Philoſophy, as well as Phyſick, when cultivated by Ingenious Men, yet notwithſtanding all the Pains they had taken, it proved in vain, to enable them the better to diſcover the Principles, or rather Texture and Complexion of thoſe ſeveral Humors in a Man's Body; and their Inſufficiency, the famous Mr. *Robert Boyle* hath ſufficiently, ſhewed; and therefore we may well think, ſince we have Reaſon, his Pains will prove to no more purpoſe; for, let him ſpend more time than he hath, or never ſo long; it will ſtill be in Vain; for Bodies looſe their former Complexion, when Chymically diſſolved, every Particle, being modified

dified anew. But it is no Diſparagement to Chymiſtry, neither is it the leſs valuable, becauſe it will not diſcover *ultra terminos*, and beyond it's Bounds, no more than a Plow, becauſe it is of no uſe at Sea.

But he ſays, *Phyſicians have cured ſome Diſtempers they know not how.* Here I ſhall take Occaſion, to propoſe one thing to the Conſideration of thoſe Honeſt Gentlemen, who have had the ill Fortune to be deluded by him; they being induced to think, he hath Skill and Ingenuity, becauſe ſome People recover, whom he miſuſes, *viz.* whether (ſince I ſhewed he is miſtaken in all he hath aſſerted,) they may not reaſonably conclude he cured them he knew not how? I, for my own Part, am ſure he knew not how; but as for thoſe Ingenious Gentlemen, I leave it to their own conſideration; whether one Man may not ſooner be miſtaken, than one Thouſand, who agree in the ſame Opinion, which Number, tho' it be not in *London*, yet it is double in *Europe*, whoſe Practice agree in Succeſs and Reaſon, in Oppoſition to his, and two or three Adherents.

Page 11. He ſays, *I have all this while been talking as a Phyſician, but not as a Naturaliſt; for though I account for the Cauſe and Cure of Diſtempers from Alkalies and Acids, yet I don't pretend to account for all the* Phænomena *of Nature, from thoſe two Principles, thoſe*

there have been those that have undertaken so to do, but I conceive they have been very much mistaken. Truly, many have undertaken Things, that they have been much mistaken in; but for one that hath undertaken no more than he hath done, to be so grandly mistaken, is a sign of his great Weakness: And he hath all this while, I rather think, been talking as a Naturalist, than a Physician; a Naturalist I mean, because what he says looks, as if it came from one that knew no more of what he was about, than what he had from the glimmering false Light of a dull Nature.

He goes on; *There are many* Phænomena *in Natural Bodies, that are not to be accounted for by the Mutual Conflict of those two Principles (if I may so call them) such as Motion and Rest, Light and Darkness,* Magnetism *or the Loadstone, and a great many others too many here to insert.* Here he is extraordinary modest, and having groped in the Dark so far, is loath to make any further Progress in it. But what need was there here for him, after a long tedious Blunder, about the Cause of the Gout, to give a Hint at these *Phænomena* belonging to Natural Philosophy, which he understands nothing of; but by his smattering of Philosophy, he would have People think, he knows something of it: This puts me in mind of a Dunghil Cock, that vapours and struts over a Heap of Rubbish,

biſh, as if he were Maſter Controuler of all his little Head can take a View of; and from thence take a flight to ſome gilded Pinnacle, where with a mighty Crow, he ſeems to proclaim himſelf Maſter of that noble Edifice; when alas! He takes Poſſeſſion of no more, than he covers with his Claws; and this Inſtance, I think, as truly repreſents Mr. *Colbatch*, as a Picture can repreſent a Man in his abſence, for as the Cock values himſelf upon his Dunghil, ſo does he upon his Miſtakes and Blunders; and knows leſs in Philoſophy, than the Cock does of the Pinnacle.

Page the 12*th* and 13*th* are filled up with a Letter from Dr. *Jones*: I ſhall take no Notice of the Letter, ſince it is only a Story, wherein he may affirm what Falſities he pleaſes, but only the Concluſion of it, which ſhews Dr. *Jones* his Deſign in it, *viz. Make what uſe you pleaſe of this Catalogue to Print or what you will, it is intended for your Service.* For ſince he wrote it, only with a Deſign to ſerve the Eternal Mr. *Colbatch*, no doubt, but he would ſtrain to deſerve a Compliment from Mr. *Colbatch* again; but I am ſorry Dr. *Jones* wants Mr. *Colbatch's* good Word, which will go but a little Way.

CHAP. III.

An Examination of his first Chapter.

I Have now ſufficiently anſwered his Introduction; and ſhewed that his Experiments and my Obſervation, make the Foundation he hath built this Book upon, void; and that he is but miſtaken: I now proceed to his Book, and ſhall examin what he hath ſaid as to the Cauſe of this Diſtemper, in his firſt Chapter.

Page the 15*th*. He ſays, *The Gout is called* Articularis Morbus, *becauſe it generally affects ſome of the Joints, and according to the Name of the Joint affected, it hath a different Denomination, when it affects the Hand or Fingers, it is called* Chiragra, *when it affects the Hip* Sciatia, *when the Feet* Podagra, &c. Now if according to the different Denomination of the Gout, it affects a different Joint, and takes it's Name from that; I would know whether there be a Joint called the Hand, whether there be a Joint called the Hip, or another Joint called a Foot; if there be not, then Mr. *Colbatch* hath ſtarted in a wrong Way, and the Diſtemper hath not it's Denomination from the Name of a Joint affected, but from the Parts affected, for *Podagra* ſignifies the Gout in the Foot, where there is no

Joint

Joint called by that Name, but in which are contained a great many Joints; and likewiſe in the Hands, there is no Joint called *Chiragra*, but that Part contains in it a great many Joints; and the Gout is not called *Morbus Articularis*, becauſe one Particular Joint is affected, but becauſe it is *circa Articulos*, ſo that the firſt thing he ſays, in this Elaborate Piece, is, a Piece full of Miſtakes; and truly I think very ominous, for as the Gout is an Index of it ſelf, ſo I think this is an Index of the whole Work, for to ſtart in a wrong Road, is ſcarce the way to the Journeys End.

In the ſame Page He ſays, *It ſometimes exerciſes it ſelf with ſo much Cruelty and Tyranny, that thoſe that are troubled with it, are almoſt ready to lay Violent Hands upon themſelves.* O Tyrant! O Cruelty! That would make Men murther themſelves for nothing but Pain: But is not this a ſtrange Impoſition and Charge laid to ingenious Gentlemen, to tell them, they are ready to murther themſelves; but for this Fault, if they can pardon him, I can.

Page the 16. *The Gout may be divided into two Species*, viz. *Hereditary and Adventitious.* What a Judicious Diviſion of the Gout is this, but he ſtoped too ſoon, for each of thoſe Species are again divided into Species of another Rank; as *Podagra*, *Chiragra*, &c. But a Man that gropes in the Dark, may well be afraid of ſtepping too far.

Page the 16. *The Gout is an Index of it self; and no one that feels the Pain, but is capable of discerning the difference between it and all other Pains.* But this is falſe, for one that hath the Pain of the Gout, no more knows what other Pain is, than one that is acquainted with *England* and not *France*, knows *France*; for to diſtinguiſh the Pain of the Gout, from another Pain, the ſame Perſon muſt have that Pain too; for how does a Man in a Gouty Fit know, what Pain it would be to have his Leg cut off, or does a Child that hath cut his Finger, know what Pain it would be to have the Gout; one that never had the Tooth-ake, wonders, it can be ſo violent, and never knows, till he has had it, what Reaſon others had to complain.

Page 16. *The Pain of the Gout being a deep diſtending, piercing, throbbing, continual, bitter Pain.* This is a Deſcription of Pain, as ſuitable in the Cramp, as Gout; for I have heard one, that I am very well acquainted with, make it juſt ſuch a Complaint; but why ſhould Mr. *Colbatch* call Pain bitter? Except he's reſolved to agree with old Women, in calling Pain a Taſte.

Page 16. *I do apprehend the Parts moſt immediately affected to be the Glandules immediately joyning to the Perioſtium.* But I apprehend he is much miſtaken; for the Glandules are neither ſenſible, nor are they capable of

ſwelling

ſwelling on a ſudden, ſo as to diſtend the parts to that degree, as they are in the Gout; but I here refer the Reader to what the Ingenious Dr. *Havers* and others have ſaid on this Subject. After this,

Pag. 17. He ſays, *Father Malbranch tells us, that our Senſes are given us to guard our ſelves from Injuries, and that they never fail to anſwer the end for which they were given us; they are never guilty of deceiving us.* This Quotation, I ſuppoſe, is only to let us know, that he hath ſeen *Malbranch*, and muſt needs have a ſcrap out of him, tho' nothing to his Purpoſe, for what ſignifies it to tell People, to what end their Senſes were given them, when he is only endeavouring to diſcover what Pain is; but he and his Father are here for once miſtaken; for they fail to guard us from Injuries, and very often deceive us: they fail to guard us from Injuries, ſo much, that they are the only Cauſes, that make Things Injuries, that otherwiſe would not be offenſive, as every ſmall Blow or bitter Taſte, every terrible Sound, and threatning Word; it is true, our Senſes are the only things, that make us capable of Pleaſure, yet are thoſe the Inſtruments, which lay us open to as many Injuries; and that they are guilty of deceiving us, is plain, ſince we have ſuch an Inſtance in himſelf.

Pag. 17*th*. He goes on; *As for Inſtance our Taſte never tells us, that bitter is ſweet, or*

ſweet bitter, our ſmells never fail of diſtinguiſhing heat from cold, and cold from heat, and ſo on: and all theſe proceed from a Placid Vellication of the Membranes. Pain proceeds from a Contraction of the fibers, and Pleaſure from a pacid Relaxation of them. What he means by a placid Vellication, and a placid Relaxation, I believe is ſcarce common Senſe; but I cannot but take notice here, how prettily and conſiderately Father *Malbranch* preſides his Contradiction: for, firſt, He ſays Pleaſure and Pain proceed from a Placid Vellication of the Membranes; and then, that Pain is a Contraction, and Pleaſure a Pacid Relaxation; but the Pain that Cold cauſes, can ſcarce be a Vellication and a Contraction too, there being as much Difference betwixt ſtretching of a Rope, and twiſting of it, when they make them, as there is betwixt hanging and not hanging; whether he deſerves it or not.

The latter End of the 17 and the beginning of the 18. He ſays; *And I do lay it down as a poſſitive Aſſertion, that all Pain is cauſed by a Stagnation of the Juices, which cauſes a Compreſſion of the Membranes:* But here He is poſitive a little too ſoon, for tho' it were granted, that there were a Stagnation of the Juices, yet Pain is not cauſed by a Compreſſion of the Membranes, but by Preternaturally affecting that which is the Senſitive Being, which Membranes by no means

are

are; but ſince he does lay it down as a poſitive Aſſertion, that all Pain is cauſed by a Stagnation of the Juices; I (that being granted) lay it down as another Aſſertion, that were there Reaſon to draw ſuch a Concluſion from the Pain of the Gout proceeds from Acids; for ſince it is the Nature of Acids to thicken the Blood, and it's *Serum*, and ſince the more Acid it is, the thicker it will be, and ſince Acid will thicken the *Serum*, and Alkalies will not; and again, ſince Coagulation make the *Serum* ſubject to obſtruct, it muſt needs follow, that thoſe Obſtructions in the Gout proceed from Acids; but becauſe he appeals to ingenious Gentlemen, I ſhall give an Inſtance, that Acids thicken the *Serum*, and conſequently cauſe Obſtructions; and ſo plain, that thoſe ingenious Gentlemen may ſee the Truth of it; and becauſe he ſhall have no way to perſwade Gentlemen, that the Inſtance is not true, I deſire them for their own ſatisfaction to look back to the firſt Page of his Introduction, where they have his own Confeſſion, that Niter is an Acid; now almoſt any Gentlemen (and I dare Appeal to them;) knows, that upon taking cold, ſome Peoples Heads will be ſtuffed with Phlegm, or elſe they will ſpit a great deal of Phlegm; which ſhews, that Acids cauſe the *Serum* of the Blood to thicken, and conſequently obſtruct, and ſometimes cauſe

Pain

Pain in the Head; but ſome People are not ſubject to ſpit Phlegm, nor to the Pain of the Head, and for thoſe Gentlemen, I have another Inſtance, *viz.* that the Niter of the Air thickens moſt Liquids with which it is mixed, as Blood, *&c.* And in Froſty Weather, when it is Violent enough, even Milk and Water will be Frozen which is a ſort of Coagulation by a Mixture of Acids.

And here, I ſhall let all ingenious Gentlemen, nay and all *knowing Women*, underſtand, that Acid cauſes moſt Diſtempers; for any *Obſerving Woman* out-does Mr. *Colbatch* ſo far, that ſhe knows taking cold (which is cauſed by *Acid Nitrous Particles*) cauſes People to fall into Rheumatiſms, *&c.* And they know likewiſe, that taking cold, often occaſions *Stitches up and down in the Body*, in which there is Pain; and conſequently (by Mr. *Colbatch*) confeſſed to proceed from Obſtructions.

And that they may know Alkalies do not cauſe Obſtructions, they muſt remember, that the *Serum* of the Blood in Healthful People turns Syrup of Violets Green, and conſequently according to Mr. *Colbatch*, abounds with Alkalies, yet they are not troubled with Pain or Obſtructions; in the Pleuriſie it is alſo obſerved, that their Blood abounds with a ſiezy Gelly; which Diſtemper happens often upon taking great Colds; the Blood being thickened by the Acid Nitrous Particles of the Air: and

and theſe Obſervations I have laid down; becauſe they are ſuited to the Apprehenſions of ingenious Gentlemen, and diſcerning Women who are impoſed upon by him.

And I have another plain Obſervation, that will ſatisfie all *Obſerving Women*, that Acids cauſe Diſtempers; for nothing is more common, than that taking cold ſtops Womens Courſes, the Acid Particles of the Air coagulating their Blood, and cauſing Obſtructions, and nothing is more common, than that Children and young Women drive themſelves into the Green-ſickneſs, by eating Fruit, which Mr. *Colbatch* in his Appendix of Alkaly and Acid, owns are Acids; ſo that it appears very plainly to all ingenious People, that are not Phyſicians, that all Pain and Obſtructions proceed from Acids, and not Alkalies; and conſequently not only the Gout, but Rheumatiſms, Scurvy, Small Pox, *&c.* proceed from Acid; and conſequently are to be cured with Alkalies; ſo that all that he hath ſaid, or has to ſay, about the Uſe of Acids muſt be falſe and dangerous; and I need not go any further in the Proof of it, for all ingenious People are already ſatisfied; only for the Authors ſake, I ſhall ſhew him what little Reaſon he hath to be ſo proud of himſelf; for I would fain have him humble, becauſe Humility may correct a Multitude of Sins,

and

and God knows how much need he hath of it, who alone can tell.

Quot——ægros Autumno occiderit uno,

Or in other Words, how many ſuch a one, as Mr. *Coblatch*, hath ſent to their long Home; but truly, Mankind takes leſs Notice of it, becauſe, as he ſays, Page 26. of this Treatiſe.

Quoniam ſucceſſus ejus Sol videt; Errores autem tellus opperiret.

In other Words, thoſe he hath not killed, cry him up, but thoſe he hath overcharged with moſt noble Acids, lie ſilent in the Grave.

Page the 19*th*. He ſays, *The Gout may in general be defined to be a Pain of the Joints and Parts adjacent, occaſioned from an extravaſated Alkaline Humour, which irritates the Membranes of the Joints and Parts adjacent.* A very Learned Definition of the Gout! How can it properly be called a Pain of the Joints, when it is an Irritation only of the Membranes of the Joints, except a Membrane were a Joint; but he might as well call an Acron an Axle Tree. But the Gout he ſays is nothing but a Pain; he forgets how the Parts adjacent are ſwelled, and that an Obſtruction accompanyes it: But no wonder! when ſuch a ſhort ſighted Man turns De-

finition

finition maker, that his Definitions are ſo defective.

But further He ſays, *The Pain is occaſioned from an extravaſated Alkaline Humour, which irritates the Membranes of the Joints.* But truly he is to be excuſed, he only contradicts himſelf; either he knows not how, or he forgets himſelf; for the Page before he ſaid, *He laid it down as a poſitive Aſſertion, that all Pain is cauſed by a Stagnation of the Juices; which cauſeth a Compreſſion of the Membranes.* But ſuppoſing it were, as he here ſays, an Irritation of the Membranes, and the firſt Account he gave were falſe, yet an Alkalizated Humor, ſuch as the *Serum* of the Blood, would be incapable of cauſing Pain; if it were not, Healthful People would never be without Pain; but here I will appeal to thoſe Ingenious Gentlemen, that he hath ſo often made his Appeal to, and ſhall inſtance another eaſie Obſervation, whereby they may be ſatisfied, that an Acid Juice is capable of cauſing very violent Pains; whereas Alkalizated Humours are not at all ſubject to irritate the Membranes, and to this end, let them take a little Vinegar, and waſh but a cut Finger with it, ſo that the ſenſible Membranes may be irritated by it, and it will cauſe a moſt violent Heat and Pain, yet it taſtes cool on the Tongue; from whence we may gather, that an Acid ſharp Humour, when extravaſed

ſo

ſo as to fall upon the ſenſible Membranes, will cauſe a violent Heat and Pain in the Gout; this is a very plain and obvious Experiment, and any Body may be aſſured of the Truth of it very eaſily.

Now as this proves, that Acids will cauſe Pain and Heat, and conſequently inflame; ſo if thoſe ingenious Gentlemen will but take a little Vinegar, and put an Alkaly into it, as Chalk or Crabs-Eyes, and put that Alkalizated Vinegar upon a cut Finger, they will find, that it will not cauſe much Pain; but they muſt be ſure to put none of the Powder upon the Wound along with it; and this ſhews not only that an Alkalizated Humour will cauſe leſs Pain, than an Acid; but alſo, that Alkalies will abate the Pain of the Gout; for if Alkalies take off the ſharpneſs of Vinegar, why will they not from thoſe Humours, that corrode the Membranes in the Gout?

And here I would deſire ingenious Gentlemen to taſte Vinegar, and then that, into which they put Chalk; and they will plainly perceive the good Effects of Alkalies in correcting ſharp and irritating Humours.

Page the 20*th*. He ſays, *Now Acids being the only things that hinder Fermentations and prevent Fevers, it is impoſſible they ſhould be in the Fault, but Alkalies exciting Fermentations, and by conſequence cauſing Fevers,*

they

they are neceſſarily here to be blamed, and were timely Care taken to correct the Luxuriant Alkalious Particles, I am ſure it would be no difficult Matter to prevent a Fit. But what is curing theſe Luxuriant Particles in Fevers to the Gout, he might as well ſay, if Dogs were kept from pulling the Hedges in Pieces on the High-Way; there would not be ſuch Wars in the World, nor Countries ſpoiled and plundered; for Fevers and Gout, ingenious Gentlemen know, are two different things; and he might as rationally conclude, that Killing a Mouſe would Kill a Man; as that curing a Fever would prevent the Gout.

The remaining Part of the 20 *Page*, the 21, 22, and Part of the 23, are taken up with a Deſcription of the Manner of this Diſtemper's Invaſion, tranſcribed from Dr. *Sydenham*, amongſt which, ſome ſimple Sentences of his own are interſperſed, which already have been ſufficiently anſwered. In the latter Part of that Page, He ſays; *There are ſeveral Things occur in order to this Diſtemper.* But what he calls Things; he ſhould have called acceſſory Cauſes; in the delivering of which I ſhall proceed to obſerve his Dexterity, and then make Remarks upon the whole collectively.

Page the 24. the firſt of the Things, as he calls them, is, *Too moiſt a State of Air, which hinders free Tranſpiration; by which Means*

Means the Excrementitious Alkaline Particles, which ſhould be thrown out by the Cutaneous Pores, are retained, and the Quantity of Excrementitious Alkaly, which is thrown out that way, thoſe Paſſages being free, is not inconſiderable; which Particles being retained in the Blood do greatly contribute towards the Raiſing of this Unruly Devil, which the wiſeſt of Phyſicians hitherto have not been able to lay, which hath been the occaſion of that Saying.

Solvere Nodoſam neſcit Medicina Podagram.

But here I muſt tell him, that if the Moiſtneſs of the Air only produced ſuch ill Conſequences, by preventing Tranſpiration; all People would be equally prejudiced by it, and we ſhould as ſoon ſee poor People troubled with it, who labour continually in moiſt fenny Countries; and how dangerous would it be, for poor Country Men to encompaſs their Ground with Ditches, if the Dampneſs and Moiſture that affects their Bodies there, ſhould throw them into the Gout by ſtopping Tranſpiration, and hindring Nature from throwing off Excrementitious Alkaline Particles; but were ſtopping Tranſpiration all the Prejudice moiſt Air could do, that would be eaſily helped another way; for as it is obſerved by the Famous Dr. *Lower*, that which ſupplies Tranſpiration in Bed, runs off by Urin, when we are out

out of Bed; ſo although in moiſt Weather Tranſpiration ſhould be ſtopped, more then in dry Weather, it would do them no harm; becauſe the leſs runs off by Tranſpiration, the more does by Urine, and *à converſo*.

But the Reaſon, why moiſt Air is ſo prejudicial, is, becauſe the Circumference of our Body is ſo Relaxed by that Moiſture, as to leave the Pores open; which by admitting too much Niter into the Maſs of Blood, (the Natural Heat of our Bodies being depreſſed) Crudities are bred in the ſecond Concoction, as the Antients called it; which External Acceſſary Cauſe, concurring with a Natural Prediſpoſition, and the Acid Particles of the Air joyned with thoſe Prediſpoſed Humours, cauſe ſuch Coagulations, as the Obſtructions in the Parts affected (in this Diſtemper) are accompanied with; ſo that beſides the Moiſture of the Air, there is a Natural inclination and prediſpoſition in our Bodies, which makes that Moiſter Air prejudicial to Gouty People, the Acid Coagulating their Blood, and diſpoſing them to Crudities; and not, becauſe inſenſible Tranſpiration is ſtop'd.

But the wonderful Diſcoveries of this Mr. *Colbatch* are not a little to be Admired! For he is the firſt Man that ever perceived the Devil to appear in the ſhape of the Gout; I heard indeed when I was a Boy, that the

Devil was to be distinguished from a Man by a great Cloven Foot, but I could never have thought that Mr. *Colbatch* would have compared his Gouty Patients, to so many Devils, except he had Dream't he was a Physician to such, before he wrote this Page in his Book.

He says, *The Wisest Magicians being not able to cure the Gout was the occasion of that Saying,*

Solvere Nodosam nescit Medicina Podagram.

But why they should say Physicians cannot Cure the Gout, because Magicians cannot, I see not any Reason, except a Physician and a Magician are equally the same.

Page 23. *But this is one of those Devils which are not to be cast out, but by Prayer and Fasting, that is Nature her self, without help, is not able to get the Mastery of it, to rid her self from it.* It seems it is a Devil in earnest, and truly I believe they are worse than Possest, that make Use of such a Physician; but he hath too soon concluded, that this kind is to be cured by Prayer and Fasting, I scarce think he ever cured any by such Prescriptions: And I cannot but admire, what a pretty sort of a Divine he would have made, who hath such an excellent knack at interpreting Scripture; who calls Prayer and Fasting, Nature.

Page

Page 24. *Nature hath hitherto been rather Oppreſſed than Aſſiſted, this Hydra, being not to be overcome, but by pouring in of freſh Battallions armed with pointed Spears and Launces upon him,* viz *by giving large Quantities of Medicines, whoſe Particles are pointed.* O what a ſtrange Metamorphoſis! The Devil is turned Hydra? And what's more ingenious, Gentlemen muſt ſwallow whole Battallions of Armed Men with pointed Spears and Launces: Truly a hard Task, and a very ſtrong Preſcription; this ſure was a Dream in *Flanders*, where he had reaſon to think of ſuch terrible Medicines; but he unriddles this, and calls Acids Armed Men and Spears, and really not without reaſon; but Gentlemen have reaſon to fear, that ſuch pointed Medicines would rather increaſe, than eaſe their Pains, ſince I have ſhewed them what ill effects Vinegar hath, when applied to any Senſible part.

Page 24. *Secondly, The uſe of many ſorts of Meat, and the too great Ingurgitation of them*; and then he ſays, *The Stomach being put out of order, a foundation is laid for Diſtempers*; and for that reaſon, *Page* 25. he ſays, *As his Predeceſſors have explained Diſtempers by Acids, ſo he will by Alkalies.* A very noble deſign, and upon very good Grounds; but it were unreaſonable, for either him or his Predeceſſors to aſcribe Acids

or Alkalies for the Cauſe of Diſtempers, merely becauſe the Stomach was foul; but he ought firſt to conſider, whether of theſe two were predominant in the Stomach, when the foundation of ſuch Diſtempers was laid, which is the way to make it appear, whether Alkaly or Acid be the cauſe of that Diſtemper.

So that in order to a right knowledge, whether of theſe two are predominant, we are to conſider how Digeſtion is carried on naturally, and then it will appear, what is the reaſon, that too much Meat hinders it.

I ſhall not here go about, to explain Digeſtion any further, than is neceſſary to our preſent Purpoſe, and ſhall therefore refer the Reader to his own Obſervation, who cannot but take notice, that the better his Meat and Drink is, the better he digeſts it, if what Mr. *Colbatch* ſays were true, in his *Novum Lumen Chirurgicum*, viz. *The more generous our Drink is, the better*; ſo that were he to be judged by his own Words, (which I have ſhewed how far they are falſe) Indigeſtion when we eat too much, muſt proceed from the Fermentation in the Stomach, being too low, and conſequently Crudities, or raw undigeſted Chyle, muſt be carried into the Blood, to lay the Grounds of a Diſtemper: now in all Crudities, it muſt needs be acknowledged, that Acids abound, ſo that according

cording to Mr. *Colbatch* his own canting Scraps of Philoſophy, there wants *Alkalies to break the Globules*, and conſequently the Gout muſt proceed from too much Acids.

Page 25. He ſays, *The ſame Alkaly which being thrown upon the Joints, cauſe the Gout, —— being thrown upon the Membranes of the Brain, may cauſe a Stagnation, and may occaſion an Apoplexy.* Really ſince Mr. *Colbatch* ſaid it, it is very much to be wondered at; that Alkalies ſhould be ſo miſchievous, as to coagulate the Morbifick Matter of the *Gout*, and cauſe *Apoplexies*, and yet *in the Small Pox break Globules*, and be guilty of a contrary miſchief, by thining the Blood, and throwing it out through Veſſels, through which it was before too fine to paſs; but any thing that's miſchievous, hath ſuch a kindneſs for him, that it will be black or white, as he wou'd have it, otherwiſe one would think, to thin, and to thicken, are widely different Actions for Alkalies to do, but I have before ſhewn the Abſurdities of what he ſaid, as to theſe Diſtempers, and ſhall not now enlarge upon them.

The remaining part of *Page* 25. and *Page* 26. he fills with a Repetition of an Account, he formerly gave of the Reaſon, why drinking Wine does Men that are inclined to the Gout, ſo much harm, which I having in his Chapter of the Gout, (publiſhed in his Eſſay

of Acids and Alkalies,) and alſo in this, ſhew'd to prove, that the Gout proceeds from Acids, there is no need to repeat what I there ſaid: Again,

Page 27. He ſays, *Fourthly, The immoderate uſe of Venereal Exerciſes——every Body experiences, that by a few Venereal Embraces, his Spirits become more Languid.* Poor Man: one may ſee what comfort his poor Wife hath, if he hath one; if he hath not, one may learn how he came to be ſo compaſſionate to Angelick Faces in the Small-Pox, he ſpeaks ſo ſenſible in the caſe, but he ſays, *every Body experiences it*; truly, then the World is worſe than I thought it had been, for one might reaſonably expect a Boy at Ten had never experienced ſuch things, but one may ſee, he begun to enervate himſelf betimes: But to be ſerious,

If Alkalies were the cauſe of the Gout, then Venery would cure the Gout; becauſe it draws off the Alkalies of the Blood and Spirits, by taking away thoſe parts that invigorate the heat of the Blood, but ſince taking away Alkalies, makes Men ſubject to the Gout, by leaving the Blood weak and flaggy, it follows, that the Gout proceeds from Acids, which always moſt abound in Blood that is leaſt Spiritous, as more in Old People than Young.

Page

Page 27. *Few or none are ever troubled with the Gout before Marriage, or the uſe of Venery, and yet the* Roman *Prieſts who abjure Matrimony, are frequently troubled with this Diſtemper.* O ſtrange! What a mighty ſtickler for the Church of *England?* That only defends it by calling *Roman* Prieſts Whoremaſters; but it is a Wonder Mr. *Colbatch* did not quote *Hypocrates* his Aphoriſms, for this Obſervation.

Page 28. He ſays, *Fifthly, Overmuch Sleep,* and to explain how *overmuch Sleep* does Gouty People ſo much prejudice, he tells us, that his Worthy Friend Dr. *Cole* hath made it appear, that the Nervous Fibres, during Sleep, are relaxed, and receive a large quantity of Nutritious Juice, the Superfluities of which are thrown off when awake, *but when we ſleep too long, ſo much is heaped up, that Nature cannot throw off the Excrementitious Particles,* Page 30. This is the ſubſtance of what fills part of his 28th, 29th, 30th and moſt of the 31ſt Page only repeated in a different Form three or four times over: I ſhall not here diſpute, what he inſerts as Dr. *Cole's* Opinion, but ſhall ſhew, that granting it were true, it would not be of any ſervice to him; for as it is remarkable in that Obſervation of Dr. *Lowers,* that Tranſpiration is much more plentiful when we ſleep, than when we are awake; and more particularly may be ob-

ſerved by any Ingenious Gentlemen, that more of the ſubſtance of our Bodies is conſumed by lying in Bed three Days, than we can recover in ſix; ſo it evidently from thence appears, that Alkalies are not the cauſe of Diſtempers; becauſe if Alkalies were, according to what Mr. *Colbatch* ſaid, a little before, Sleeping much, would cure the Diſtemper; for he there would have that Juice that is carried off by Sweat, to be Alkaly, and *Page* 24. ſays, moiſt Air does harm, by hindring the Evacuation of that Alkaly; but if that were true, the more we ſleep, the leſs ſubject we ſhould be to the Gout, becauſe more of that Alkaline Humour would be carried off, by Inſenſible Tranſpiration, and conſequently we muſt be induced to believe, that the Blood is made more dull and groſs, for want of Moiſture and Alkalies to dilute it; and it would be more reaſonable to ſay, that the reaſon, why People are ſo ſluggiſh after ſo much Sleep, is, becauſe the Humours are more groſs and thick, and circulate through the parts with leſs eaſe, ſo much alkalized Serum being carried off by Sweat in Sleep, and the groſs parts being left behind, in which Acids abound. But one may ſee, that not only Alkalies turn Acid, and Acids Alkalies, to do him a kindneſs, but when he hath a mind, Tranſpiration being ſtoped, promotes the Gout, *Page* 24. But now in contradiction

to

to that, Sweating much, hath the ſame effect; ſo that his Alkaly is ſo miſchievous, that whether it be in the Body or not, it hath the ſame Effects there.

Page 31. He ſays, *Sixthly, Overmuch Watching, and Faſting, and Study, and Sorrow, and Care, and much Labour —— occaſions the Gout, —— the Nerves and nervous Fibres being kept in a ſtate of Laxity too long, by being overcharged with ſlimy moiſt Particles.* Here he hath coupled no leſs than ſix words in a Gang, with a whole Troop of *and's* to link them together, perhaps in Imitation of, and Compliance with, a late Act of Parliament, in which it was ordered, that not above ſix Horſes ſhould be linked together in Service, upon the High Road, but whether that was his reaſon or not, I ſhall here take notice, that it being allowed, that the *Fibres are overcharged with a ſlimy Moiſture*, proves nothing to his purpoſe, but againſt him; for ſince I have already ſo plainly ſhewn, that Acids are the cauſe of Coagulations, and that Alkalies are not, it muſt needs follow, that the cauſe of that ſlimy Juice is acid; and that Acids do cauſe Coagulations, is further plain, by applying of Vitriolick Acids to ſtop Bleeding, which preſently obſtructs a ſmall Orifice, by coagulating the Blood.

Page 32. He ſays, *Seventhly, Overmuch Reſt and Euſe do greatly contribute towards the producing this Diſtemper*, &c. And then he ſays *Eighthly, Sudden Reſt and expoſing the Body to cold or moiſt Seaſons.* And then *Page* 33. *Ninthly, A total bearing off of any accuſtomed Exerciſe.* But his *Seventhly* and *Ninthly* being both comprized under what he ſaid *Fifthly*, and what he ſays *Eighthly*; but the ſame he ſaid *Firſt*, theſe are to be carried to their proper Heads, to receive the ſame Anſwer; and I can ſee no reaſon why his *Tenthly* ſhould not be comprized with the *Firſt*, ſince *keeping the Feet too hot, or too cold, would* not influence our Bodies much otherways, than moiſt or dry Weather, only a little more violently; and he had no need to have proceeded ſo far as *Eleventhly*, ſince what he ſaid, might be comprized under ſix Heads anſwerable to the ſix *Non-naturals*: But I remember *Page* 24. *the Devil turned Hydra*, and ſo he was reſolved to give his Hydra, as many Heads as he could, tho they were all like one another, and perhaps, he did it, to imitate Nature in the forming of that Creature.

But *Eleventhly*, Since an odd Number is lucky, let's ſee how Fortunate he is with it. Page 34. The *ſtopping of any uſual Evacuation, as the Monthly Courſes in Women, and a Flux of the Hemorrhoids in Men.* Poor Man! Here according to his uſual Failings, and his laudable

laudable Cuſtom of contradicting himſelf, and miſtaking his own meaning, he is ſafe; but hath the ill Fortune to miſtake in another Method, and judiciouſly takes the Cauſe for the Effect; for the ſtopping of the Courſes and Hemorrhoids, is not the cauſe of the Gout, but that vicid acid Juice, that cauſes the Gout, alſo cauſes the obſtructions of Courſes and Hemorrhoids; for as long as the Blood is in a Natural State, the Courſes never are obſtructed, but when it is thickned by Acids, it obſtructs in thoſe parts; ſo that that vicid Matter which cauſes the Gout, alſo precedes a ſtoppage of the Courſes, and cauſes both.

Having ſhewed you how he hath furniſhed his Hydra with eleven Heads, he now comes to another, and ſays, *Secondly, That the Blood and Juices, during the time of the Fit, abound not with Acid, but Alkalious ones.*

I abominate Tautologies, &c. Truly there is great ſign that he abominates Repetitions, ſince this hath been repeated in almoſt every Page of his Book; and I have ſo often ſhewed, that theſe Diſtempers proceed from Acids, that ſhould I repeat what I have ſo often confuted, it would be but unneceſſary Repetition: I ſhall therefore refer the Reader to what hath gone before.

Page 35. He ſays, *It will raiſe ones Admiration to ſee how we have groped in the dark for want of making Experiments. I have often found the quantity of Alkaly that is obtained from the Blood of People labouring under a Fit of the Gout, to exceed that obtainable from People in a ſtate of Health.* Now ſuppoſing this were true, and I only ſuppoſe it; (for he that hath told ſo many Untruths in his *Novum Lumen Chirurgicum*, may very well be ſuſpected any thing that he ſays;) ſtill Mr. *Colbatch* can by no means leave off his groping in the Dark, and ſhewing People that he's got out of his way, in a thing he does not underſtand; for did he underſtand common Diſtillation, nay, or what he ſaid himſelf, he would know, that the more Acids there are in the Blood, the more Spirits are drawn from it: And firſt to ſatisfie him, if any thing that's Reaſon will ſatisfie him, I ſhall do it from his own Words, for in his Appendix to his Eſſay of Alkaly and Acid, he ſays, All Herbs abound with Acid; yet moſt of them are known to yield a conſiderable quantity of Alkalious Salt; and did he but know what common Diſtillers obſerve, he would then learn a reaſon, why the Blood yields moſt of that he calls Alkaly, when it moſt abounds with Acid, for I have often taken notice, and it is the common Practice of Diſtillers, who draw Spirits from Brewed Wort, that the ſowrer

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it is, the more Spirits it yields; whereas if they Diſtil it ſweet, it affords very little, and the reaſon of it is plain, becauſe when the Blood is ſweet, its Parts are more ſmooth and alkalizated, according to him; but when the Texture of that ſweet Maſs is altered, and it degenerates into an acid Maſs, whoſe parts are ſharp, thoſe ſharper Particles being raiſed up by Diſtillation, form a Spirit which affects our Taſte more ſenſibly; and whereas the Depreſſed Spirits eaſily fly away, this more groſs and compacter Acid incorporates with leſs loſs, than if the Matter from whence it is drawn, were more volatile; ſo that it appears upon what uncertainty Men draw Concluſions from chymically analizing the Blood, where the leaſt alteration in the Maſs of Blood, makes ſo great difference in the Spirit, that is drawn from it: And here, becauſe I would have Gentlemen ſatisfied that his analizing is of no uſe, I deſire they would but enquire of Diſtillers, whether in diſtilling of Wort to get a Spirit from it, it is not neceſſary to let it be a little ſowre, which when they know, they will alſo know, what a deceitful Agent the Fire it ſelf is; for what different Effects hath it upon the leaſt alteration of the modification of that ſubſtance, it works upon; and we ſee then, what a Mathematical Demonſtrator Mr. *Colbatch* is, who is more ignorant than Common Diſtillers, and what

a fit Man is this, to draw Concluſions from Experiments that he does not underſtand.

Page 36. He asks, *What is this Cretaceous Body, but a Collection of Homogeneous Particles? I ſay of one determinate Figure, by a Collection of Particles reaſon that the fire won't totally deſtroy its Texture, which were it a Body compoſed of Particles of different ſizes and figures (which is that we Chymiſts call heterogeneous) and the fire would deſtroy it.* What this cretaceous Subſtance is, I have before told him, and how it is made up of a great many acid Particles, lodged in a Mucus, and hardned into the form of a Stone; but for his Explanation of homogeneous and heterogeneous Particles, it appears, that he does not underſtand what is meant by homogeneous, nor what by heterogeneous; and therefore I ſhall tell him that a Liquor is called homogeneous, not becauſe it is made up of Particles of *one determinate figure*, ſince in the Language of the Chymiſts, a Liquor which is made up of Particles of a different ſhape and ſize, may be homogeneous, but becauſe it is ſimple, or ſo compounded, as to agree with that Body, of which it is ſaid to make a part; and ſo, that the Liquor, whether compound or ſimple, exactly ſuits in all Circumſtances, that Body with which it is mixed; and ſo the Blood, which is made up of ſeveral Principals, if it be in a

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Natural State, and of a right Texture, is called homogeneous ; but if another Liquor be mixed with it, which is not exactly ſo modified ; tho it be a compound Body, yet it is not called heterogeneous, in reſpect of the different Ingredients, of which it is made up ; but becauſe it is not exactly like Blood in all Circumſtances, in reſpect of Blood, it is called heterogeneous ; and this he would have underſtood, had he known the derivation of thoſe two Words, for homogeneous comes from ὅμος and γένος, which is to ſay of a like kind, and heterogeneous from ἕτερος and γένος, of another kind ; ſo that every Body is homogeneous, in reſpect of it ſelf, and its own Kind, and every homogenous Body is heterogeneous, in reſpect of another kind. But he ſays, *Were it of Particles of a different kind, fire would deſtroy it* ; but he is miſtaken, for the different Texture of Gold, Iron and Braſs, does not make them more eaſily diſſolve, tho they were mixed together, for a Body never the more eaſily diſſolves, becauſe it is a compound ; every one of theſe Bodies requiring as much force to diſſolve them, whether mixed or not.

Having miſtaken the Meaning of theſe two Words, from *Page* 36. he goes on to *Page* 38. to make the miſtake a little more conſpicuous, all along he proceeds to repeat what he hath ſeveral times doubled and trebled before,

fore, and all to tell People, that Alkalies are the Cauſe of the Gout; but tho this be the Gentleman that *abominates Tautologies*, he either knew he had often repeated this ſtuff before, or hath an extraordinary bad Memory; but tho he ſo eaſily forgot, that he had ſaid the ſame things before, I think I have ſufficiently anſwered them, and made it fully appear, that what he hath ſaid all along in defence of his *Hypotheſis*, and in explication of the Diſtemper, is ſo far from proving the Diſtemper to proceed from Alkalies, that all he hath hitherto ſaid, is very ſtrong and evident proof that it proceeds from Acids.

But here I had almoſt paſſed by a very notable Piece of his Scholarſhip, and which ſhews him to be a mighty Man for Antiquity! A Man of a vaſte Soul, and of a ſtrong Comprehenſion, *Page* 40. He ſays, *The Antient* Romans——*feigned two Goddeſſes, the one called* Volupia, *the Goddeſs of Pleaſure, the other* Angeronia *the Goddeſs of Anguiſh, Names fitted to their Natures, and the Prieſts of* Angeronia *did ſerve at the Altar of* Volupia, *to ſignifie that in this Life Pleaſure and Sorrow were mixed together.* But what's this Goddeſs to the Gout, truly nothing at all, but to ſhew what a great Lump of Antiquity he had caſt up.

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Page 41. He ſays, *I ſhall continue to aſſert, that the Excrements of our Bodies are all Alkalious, ſuch as Sweat, Tears,* &c. *but what is voided by Stool, is not properly to be called the Excrements of our Bodies, but the Excrements of our Food.* O admirable! What a piece of Wit hath Mr. *Colbatch* laid here? But notwithſtanding his Wit, it will do him very little Service, for I am afraid he hath ſo much, he does not know how to uſe it, which is obſerved in Calves-Heads, where a great deal of Brains is found, but no Ingenuity; for by the ſame reaſon, he ſays Stools are the Excrements of Food, and not of the Body; Sweat, *&c.* may be ſaid not to be Excrements of the Body, but of the Blood; but that Sweat and Tears are not Alkalies, but Acids, any Body that hath acquaintance with Mr. *Colbatch*'s Goddeſs *Angerona*, may taſte Tears evidently taſting Salt; and likewiſe when People ſweat much, their Sweat does not only taſte Salt, but People that work hard, have a ſtrong ſowre Smell about them, when their Heads ſweat much, which are ſufficient proofs, that Mr. *Colbatch* is miſtaken, and *Angerona* hath done him very little Service.

Thus I have gone through all that Mr. *Colbatch* hath ſaid, relating to the cauſe of the Gout; from which, I think I have made it plain, that in every particular, he is egregi-

ouſly miſtaken; and I have not only ſhewed, that he is miſtaken, but that what he alledges in his own Defence, is ſtrong Proof againſt him; and I have alſo added a great many plain and obvious Obſervations, whereby it is manifeſt, how little he underſtands what he hath gone about; and as he hath oft been bold to tell Learned Men, they grope in the Dark, ſo it now appears how miſerably he is loſt in it; which I hope is ſo evident, that Gentlemen will be no longer impoſed upon by him, tho he make his Pretences with never ſo much Impudence, ſince the Method he takes is ſo pernicious; and, as I have ſhewed from his own words, increaſes the Diſtemper, and procraſtinates its Cure.

CHAP. IV.

Contains Remarks on his Second Chapter.

HAving thus run over what he has ſaid in his firſt Chapter, concerning the Gout; and ſhewed upon what falſe Concluſions he has grounded his Method of Practice, for want of Judgment to underſtand thoſe Experiments he made, and what groſs and erroneous

roneous Accounts he hath given of the Abuſe of *Non-Naturals*: I ſay, having ſo fairly detected his Grand Miſtakes, and ſo plainly made it appear, that he hath not only very ſhort, but falſe Notions of things; and having all along laid him open ſo fairly to the View of Mankind, that they may diſcern his very Eſſentials, to be nothing but Miſtakes, Blunders, Overſights, Pretence, Impudence, and Inconſiſtency; I might ſpare my ſelf the Trouble of going any farther in laying open his intolerable Abſurdities, it being certain that whatever is built upon ſuch falſe Bottoms, muſt not only be very falſe, but dangerous to Mankind, and of very ill conſequence; but ſince I have gone ſo far, with no other deſign but to lay open his Faults the clearer, that Gentlemen might be forewarned how much they hazard their Health, if not their Lives, by putting themſelves in ſuch Hands; ſo, that they may be, if poſſible, more fully convinced, what danger they lay themſelves open to by ſo doing; I ſhall for their further ſatisfaction, ſhew them the ill Conſequences of his Practice, by laying open its Faults there committed.

The remaining part of his Book is made up of three parts, the firſt he calls the Dietetick Cure, the ſecond is levelled againſt Rational Practice, and the third is to lay open his own ill Practice, which I ſhall exa-

mine in the order he hath laid them in; and firſt I ſhall obſerve his wonderful Dietetick Rules: Where,

Firſt, He ſays, Page 44. *It is ſaid by ſome Body, that* plus Aere quam cibo vivimus, *we live more by Air than Meat, and that Air doth aſſiſt in the Nutrition of Animal Bodies; the famous Inſtance of Vipers, ſo well known, is ſufficient to evince; for let a young Viper be put into a Glaſs Receiver, and let the Receiver be covered over with a Bladder with holes pricked in it, and the Viper will become as large and fat as if it were in the open Fields.* What the deſign of this part of his Dieteticks is, he beſt knows; I for my part can't tell what he would have by his inſtance, *we live more by Air than Meat*, except he would have People to eat no Meat, but gape for Wind continually; but why breathing of Air is ſo neceſſary, I have elſewhere ſhewed in my *Treatiſe of the Heat of the Blood, and of the Uſe of the Lungs*, and that People cannot live without Meat, a little Experience tells them. But he hath given an Inſtance of a Viper, that does not only live without Meat, but grows fat; but to what purpoſe does he mention this, except he would perſuade his Patients they can live better without Meat, than with it; ſure he would not perſuade his Gouty Patients to be cloſed up in Receivers, as the Viper was; but if he would, they are a little too cun-

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ning for him yet, I doubt not; and how much ſoever he can impoſe upon them with his Medicines, they will ſooner be pinned up in a Coffin by his Medicines, than cloſed in a Glaſs Receiver to ſuck Air, till he hath been in it himſelf.

Page 45. He ſays, *People who are troubled with the Gout, ſhould endeavour to live in a clear and moſt ſerene Air, that poſſibly they can, and avoid that which is thick and foggy and full of Extraneous Particles.* That a clear Air is better than a foggy one is no news of his finding out, it being always delivered in Dietetick Rules; but would he have Gentlemen to overrun their Countries? Should they go into *France*, or ſome warmer Country, perhaps they would be leſs troubled with it; but this is ſuch a piece of old Advice, that few can take, and therefore he might have left it in thoſe Books he found it in, where it was deliver'd with Judgment and Learning.

All that he further ſays from *Page* 46. to 50, is but a Reduction to ſix Heads, what in the Chapter before to make his *Hydra* more formidable, he extended to Eleventhly; and as what was there contained, was ſo many Blunders and Marks of his Ignorance, in reckoning up the Miſuſes of Non-Naturals: ſo here he repeats thoſe Faults in leſs compaſs, and extenuated by extending them only in falſely, and as ſimply preſcribing Non-

Naturals; which, tho he had the Dieteticks of Judicious and Learned Men writ ready to his Hand, yet fancying himself a great and able Man, he must needs mould them anew, and turn them into his own simple Form, that he might interpose two or three Sentences to recommend the use of Acids; but I having already shew'd the dangerous Consequences of the use of Acids, and that, even according to his own supposition, *viz.* that the Blood would be coagulated by the use of Acids, and consequently the Distemper increased, I hope Gentlemen will be so cautious of their own Safety, as not to be misguided by such a Man, who throughout his Book hath so egregiously given us lasting Patterns of his Ignorance.

CHAP. V.

Contains Remarks on his Third Chapter.

I Come now to his Third Chapter, which is irrationally levelled against all judicious and experienced Practice; where from *Page* 50, to 58. he hath set down a Method which was taken with Sir *J. G.* and *Page* 58. He says —*In*

—*Inſtead of being any way ſerviceable, it exaſperated the Symptoms:* But I here leave it to the Conſideration of thoſe Ingenious Gentlemen who are troubled with this Diſtemper, ſince they, by dreadful Experience find, that when they take Medicines, the Symptoms are almoſt Intolerable, whether it be not more reaſonable to think the violence of thoſe Symptoms proceeded from the violence of the Diſtemper; ſince I have ſo plainly made it appear, all along in anſwer to his Books, that Acids are the Cauſes of this Diſtemper; and what more plain and obvious an Experiment can there be, to prove the Reaſonableneſs of uſing Alkalies in the Cure of this Diſtemper, than that which I have before mentioned, *viz.* by applying Vinegar it ſelf to a freſh Wound, and at the ſame time, to another, Vinegar whoſe Acrimony is dulled by the uſe of Chalk, or ſome other Alkaly; for if the ſtrength of ſo ſharp a Liquor as Vinegar, is taken off by the mixture of Alkaly, this is the ſtrongeſt and plaineſt proof in the World, that Alkalies are very uſeful in the Gout, and always to be made uſe of by Rational Phyſicians, ſince I have ſo evidently and beyond Rational Contradiction proved, that the Gout proceeds from Acids; for Alkalies do not only take off the Acrimony of that Humour, which irritates the ſenſible Parts, but alſo by abſorbing part of the ſu-

perabundant Acid, attenuates that matter, which by coagulating the Humour, fixes it in the part affected, and conſequently diſpoſe that Matter to be abſorbed into the fluid Maſs of Blood again, to be carried off by proper Excretories, ſo that nothing can be plainer, than that the uſe of Alkalies in the Gout, is highly reaſonable, ſince it ſo evidently appears, from ſo many Inſtances, as I have throughout this Book given, that Acids cauſe Coagulations, and conſequently are to be taken off and corrected by the proper Uſe of Alkalies.

Page 58. He ſays, *The Medicines here preſcribed, are thoſe that are generally uſed by moſt Phyſicians; and if any Body ever received Advantage by them, I dare be Burn'd; and that ever Men ſhould have ſuch dull Phanſies, as not to vary from a Method that hath never once ſtood them in any ſtead, looks very odd. And as for Alkalious Medicines in general, I dare be poſitive that they never yet cured any one Diſtemper, but very frequently have done a great deal of Miſchief, they being given in Foul Diſtempers.* What miſchief they do when uſed by abſurd Practicers, as himſelf, that know not how to manage them; I don't now diſpute, that being nothing at all to the Gout; but ſince I have ſo manifeſtly made it appear, that this Diſtemper proceeds from Acids, and that Alkalies are of very great Uſe, I think it

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is all the Anſwer I need to give to this, that the Medicines he preſcribes, are never given by Rational Phyſicians, and never by Quacks, without ruining Mens Conſtitutions in a little time, and except he leaves of ſuch ill Practice, he really deſerves what he ſo zealouſly dares, *viz.* to be Burn'd; and I am amazed, that this Man ſhould have ſuch a dull Fancy, as all the reaſon in the World cannot perſuade him from it, tho it be ſo very pernicious and dangerous, and truly it looks odd enough to uſe his elegant Expreſſion, that Peoples Conſtitutions muſt be ruined, to pleaſe his dull Phanſie, and as for his Acid Medicines, I am poſitive, they have ruined more Conſtitutions than he's aware of; but ſome People are lead into their own Deſtruction by blind Promiſes, which they know not how to perform, which is the reaſon he does ſo much Miſchief.

Page 59. He ſays, *In Chronical Diſtempers, ſuch as the Gout*, &c. *there poor Mortals are let alone to languiſh under their Oppreſſion, and the Phyſician—will be for putting the poor Wretch into a Courſe of Alkalies, to correct thoſe luxuriant Acid Particles, which he would fain perſuade his Patient that his Blood abounds with (but yet he never found any ſuch thing there) to the pauling of his Stomach, and exaſperating his Diſtemper; and if ever the poor Patient finds relief, it is from* Opium, *that is between*

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whiles given ; and if from that he hath any little intermiſſion of his pain, they are generally ſo ungrateful, as not to ſet the Saddle upon the right Horſe, to give the Opium *its due, but preſently hug themſelves, and cry, God a Mercy Alkalies, and ſo go on with a* repetatur pulv. è chelis, *&c.* Now as this was to be laid upon all Rational Phyſicians, upon condition that their Practice was falſe, ſo having all along in anſwer to him made it appear, that their Practice is Rational and Good; and that his is falſe and erroneous; it muſt needs fall to his own ſhare, and in his own words, *to lay the Saddle on the right Horſe,* I muſt ſay, in Chronical Diſtempers, ſuch as the Gout, *&c.* there poor Mortals, are let alone to languiſh under their Oppreſſion, and Mr. *Colbatch* neither underſtanding their Diſtemper, nor the true Method, that he ſhould take with them, would be for putting the poor Wretches into a Courſe of Acids ; and would fain perſuade his Patient, that his Blood abounds with Alkalies, contrary to Truth and Experience, to the Detriment of his Conſtitution, depreſſing of his Spirits, and encreaſing of his Diſtemper : And alas ! If ever the Patient he impoſes upon, finds relief, he may thank God for it ; and the ſtrength of his Conſtitution, which helps to carry off, and abate the Diſtemper : But what a tender compaſſionate Creature is Mr. *Colbatch,* who

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hath ſuch a tender Love for poor Gentlemen, that will give him Money? For he is ſo enraged at that *Hydra!* That Devil! That Gout, that he calls it all the ill Names he can, and hath ſuch eſteem for *Opium*, that gives them all the eaſe they muſt hope for from him; that he's offended they don't fix ſome Mark of Honour upon it, it hath ſuch an excellent ſtupifying Quality; and truly no Body knows how much he is ingaged to be zealous for the Honour of any thing, that relates to dulneſs and ſtupidity, he hath ſo much of it himſelf; and indeed he may well hug himſelf, and cry, God a Mercy Stupidity! O, the wonderful Effects of *Opium*, where Acids would increaſe the Diſtemper.

Page 60. He ſays——*If we do not look about us, and regain our Reputation, we may chance to be laid aſide in other Diſtempers as well as the Gout.* This is a mighty conſiderable piece, and ſhews the honeſt Endeavours of the Man, who is ſo much afraid of being laid aſide, that he uſes all the means he can only to get Patients; and truly without this, by his whole Writings one would gueſs, that the Man only Huffs, and Contradicts, and Writes, that People might think he hath ſomething in him; but alas poor Man! He hath ſo much ill luck along with it, that he cannot long impoſe upon People, for thoſe very Writings ſhew (according to the old

Maxim,

Maxim, *Nil dat quod in ſe non habet*) that he hath nothing at all in him, but Pretence.

Page 60. He ſays, *What I have ſaid is not to reproach the Phyſicians of our own Nation, who are many of them as great Men as ever were of the Profeſſion, and generally this City abounds with ſuch, but my deſign is to undeceive Young Phyſicians, who are impoſed upon by Foreign Authors.* But our Author Mr. *Colbatch* muſt think himſelf a ſtrange ſort of a Wit, or the Phyſicians in *London* very eaſily impoſed upon, to be flattered with ſuch a dull pretence as this; for if he did not reproach the Phyſicians of this City, who does he mean? When Page 58. He ſays, *The Medicines here preſcribed, are thoſe that are generally uſed by moſt Phyſicians*; ſurely *moſt Phyſicians* muſt needs comprize the generality of this City; but if he would pretend only to undeceive Young Phyſicians, why did he in his Preface to this Book, call Phyſick a Scene of Slaughter, ſince Young Phyſicians ſcarce kill, before they have Practice enough to be Subjects of Slaughter? But this is to let us know, that he is Conſcious, that he hath laid that to Phyſicians Charge, which properly belongs to himſelf, and would thus ſtop their Reſentments with this dry Complement. But did he not ſay what he hath done was only to reproach—*as great Men as ever were of the Profeſ-*

Profeſſion, but *thoſe that are impoſed upon by* Foreign Writers, why did he not then direct his Book againſt thoſe Writers? But we muſt give him leave to contradict himſelf, to ſay and unſay, *as odd as it looks*, for his Head is made up of nothing but ſhort Raptures without thought, or foreſight: Beſides, were what he here ſays true, it had been his beſt way to have gone amongſt his Adverſaries, where by a total Conqueſt, he would have got Credit, more than he muſt expect by thus weakly expoſing himſelf amongſt Men he hath nothing to ſay againſt, as he here ſays.

Page 61. He goes on, *If the Blood's abounding with Alkalious Particles, be the Primary, or Fundamental Cauſe of the Gout, how can the giving of Alkalies be of any Uſe? Of no other Uſe than the throwing of a Company of dryed Fagots upon a Houſe that is on fire, would be to extinguiſh the Flame; and whoever ſhould attempt ſuch a thing, would, I ſuppoſe, be accounted little leſs than a Mad-man.* To this I anſwer, that ſince I have ſo often made it appear, that the Acidity of the *Serum*, from whence its Viſcidity proceeds, is the cauſe of this Diſtemper, and it hath been plainly proved, by evident Obſervations and Reaſons, that giving more Acids, is the way to encreaſe the Diſtemper: He alone is the Mad-man, that can give no reaſon for what he does, but what

is plainly contradictory to his own Practice; but this is a ſtrange ſort of a Man, to call all Phyſicians Mad-men. Page 61. and Page 58. He ſays, *He will be Burn'd if ever they did good*; yet Page 60 ſays, *He does not do it to reproach the Phyſicians of our own Nation*: Whether does he talk like a Wiſe-man, or like Mr. *Colbatch* now?

But *Page* 61. further to let the World know that he hath a mighty Inſight into a Glover's Trade, he tells a Story of a Philoſophical Glover, from whence he ſeems to draw his Concluſions, and upon which, one would gueſs he had built his Hypotheſis; He ſays, ——*They firſt throw their Skins into a Pit, filled with a ſtrong Alkalious* Lixivium, *which makes them in a manner rotten; afterwards they make a ſtrong Acid Solution, into which they throw their almoſt rotten Skins, which again reduces them to their Texture; nay, makes them firmer than they were at the firſt.* Truly Mr. *Colbatch* was very happy in ſo Philoſophical a Companion, for doubtleſs he received wonderful hints, from one that was uſed to grope Philoſophically in Lime-Pits; and had he been Seven Years an Apprentice to him, without queſtion, Mr. *Colbatch* would have been a very notable Man at the Trade, and would have handled Hides very Philoſophically; nay, and for ought I know, might have made as Ingenious a Man at it, as Mr. *Tardly*,

for

for he would have got wonderful Improvements, by such weighty Debates as would have passed betwixt them two; but of what advantage soever it might have been to him, to have improved his Knowledge in that Trade, I am sure Mr. *Tardly*'s Story does him little service here; for it directly proves, that Acids are most pernicious in the Gout, and that Alkalies are the only Remedies to be depended upon; for if Alkalies so softned the Skins, there is a great reason to hope that they will also dissolve, and soften those Humours that swell the Parts affected, being hardened and obstructed there; but if Acids will harden the Skins, when soft, consequently they must harden that Alkalious Matter, lodged in the Gouty Parts, and so do more harm by fixing it there. But,

Page 62. He is happy, *Quoniam successus ejus sol vidit, oneres autem tellus operiret*; otherwise, because those he does not Kill, think he Cures them, but those he sends packing to another World, have not the advantage of telling their Friends the dismal Cause of their Departure, and how they were sent to another World by Mr. *Colbatch* his Acids.

From *Page* 62. to *Page* 67. he tells a long Story of a Man that was troubled with an *Iliack* Passion, but why that comes in this Chapter,

Chapter, I cannot tell, except he wanted ſomething to fill it up with.

Page 67. he ſays,——*The Skin abounds with Receptory as well as Excretory Pores, which I have frequently obſerved in the Skins of many Animals, by the means of my Optick Glaſſes.* Really he ſeems to be mighty inquiſitive into the Skins of Animals, ſince he hath been acquainted with the Ingenious and Philoſophical Glover Mr. *Tardly*, but it ſeems he is not content with Mr. *Tardly*'s Enquiry into Skins, but hath got his Opticks to them, as if he had a mind to be the Author of ſome new Diſcovery, and would help his weak ſight by Spectacles. But perhaps he remembered that *Malpigius* and others, who had made great Diſcoveries in Anatomy, made uſe of Microſcopes; and ſo he being a great Man in his own Conceit, muſt needs peep through a Glaſs too; But to what purpoſe? Truly, *he hath diſcovered Receptory Pores as well as Excretory Pores:* But I ask him how he knew which were Receptory Pores by looking at them? Which is utterly impoſſible. And I am afraid he hath ſtared ſo much on the outſide, that he hath ſcarce looked enough within, or he would have underſtood things a little better than he does; and I am ſorry to ſee one that hath ſo little Reaſon, pretend to be ſo ſaucy with all Learned Men, and not only ſo, but Dogmatical and Poſitive, where he

he ought to be humble, and repent of what ill Practice he hath hitherto followed, endeavouring to impose upon Mankind.

CHAP. VI.

Contains Remarks on his Fourth Chapter.

I Come now last of all to his Method of *Cure*, to undeceive these Ingenious Gentlemen, that he hath hitherto imposed upon; and for their sakes, I shall take pains to be a little more large upon this Point, than I otherwise need to be; for I having already shewn the grand Blunders and Mistakes of his Book, and that he is so notoriously mistaken in the Cause of this Distemper, and in all he hath said relating to it; and also that the Method he uses is so far from curing, that it increases the Distemper; it must be allowed, that what he here delivers is false also; but to make it more evidently appear that he is mistaken, I shall take a brief View of this Chapter: And first,

Page 68. He says,— *When my Patient complains of a Crudity and Rawness of his Stomach, with a Windy sort of Distension and Heavi-*

 vineſs

vineſs of his Body, which are certain Arguments of an approaching Fit: If he be of a Sanguine Complexion, and a Plethorick Habit of Body, I firſt of all preſcribe Blood letting, from 12 *to* 20 *Ounces.* Whether thoſe Gentlemen he thus uſes find themſelves very much weakned or not, after ſuch immoderate Bleeding, they themſelves are beſt Judges; but twenty Ounces is a great deal too much to take at one time, and if they find themſelves very weak and faint after it, they had better follow the Advice of able and Judicious Phyſicians, and not to exceed twelve Ounces; but I am afraid thoſe that are ſo much impoſed upon as to ſend for him, will be alſo prevailed upon to ſubmit to his irrational Method, and therefore it is in vain to adviſe them, they muſt reap the dangerous Conſequences of ſuch abſurd uſage, and may thank themſelves for it; I ſhall only here forewarn them, that when they *find their Stomachs Raw, and filled with Crudities*, that is ſufficient to ſatisfie them, that their Bodies abound with Acids, all Crudities proceeding from Indigeſtion, and Indigeſtion from too great a quantity of Acid Particles depreſſing and overpowering the Alkalious Parts, by which means, the Meat contained in the Stomach, being not ſufficiently diſſolved and broke in pieces, but (in the ſenſe of our Philoſophical Glover and Mr. *Colbatch*) being too much hardned

hardned and kept to a Conſiſtence, remains crude and undigeſted. But if nevertheleſs they will let Mr. *Colbatch* pour in more Acids, and by encreaſing the Acidities of the Blood, ſo oppreſs Nature, that ſhe cannot powerfully expel the Morbifick Matter; all that I can further ſay, is, that I am really ſorry that Ingenious Gentlemen are ſo impoſed upon by a Man that hath Impudence to ſtare them in the Face, and contradict Reaſon and Experience. But to proceed;

Page 69. and *Page* 72. amongſt his Acid Medicines, as he calls them, an Hour or half an Hour before Dinner, he orders his Patients to take a Medicine made of *Cremor Tartari*, and *Tatar. Vitriolat.* But for what end, except to encreaſe the Diſtemper, I can ſcarce imagine; for the Nature of *Cremor Tartar.* being Purgative, it muſt needs do a great deal of Miſchief, by raiſing the Periſtaltick Motion, and forcing the Meat out of the Stomach before it is digeſted, which is the only way to fill the Blood with Crudities, and conſequently to encreaſe the Diſtemper; ſo that this Method, which forces their Meat out of their Stomach undigeſted, and fills their Blood with Crudities, muſt needs recommend Mr. *Colbatch*; and he muſt needs be a very fine Man, who hath Impudence to boaſt of ſuch Abſurdities; really I cannot but admire him, and wonder that he hath ſuch ſuc-

ceſs, as not to ruine People more frequently.

Page 70. He orders the following Medicine to be given for a Month twice a Day, *viz.*

℞. *Lapidis hæmatitiſ. Unc. Semiſ. Crem. Tartar. Unc. unam.*

And really his wonderful Skill in Compounding, conſidering the Advantage of Mr. *Tardly*'s Company, the Glover, and his own, being bred an Apothecary, is not a little to be admired; for there is no leſs than Contradiction in this very Receipt; for as *Crem. Tartar.* is Purgative, ſo *Lapis hæmatitis* is no leſs a ſtopper of Purging, and to give one thing to Purge, and another at the ſame time to ſtop Purging, is as abſurd as if it were really Mr. *Colbatch*: And in his own Words, Page 58. of this Treatiſe, *That ever Men ſhould have ſuch dull Fancies——looks very odd*, and ſhews the Ignorance of the Man ſo plainly, that no Wiſe-man would ever hazard his Life in his Hands.

Page 74, 75. and part of 76, He tells a long Story out of *Polemanus*, but that being nothing at all to the Gout, I ſhall take no notice of it, but leave him to reſtore it to *Polemanus* again, it being not able to do him any

any other Service, than to fill up two Pages in his Book.

Page 75. He ſays, *I have hitherto but juſt entered into the Porch*, &c. and really had he gone no further than his Porch, he had gone too far in ſuch a bad Way, for every Page, except thoſe *Polemanus* hath taken poſſeſſion of, are filled with a Recipe *Crem. Tartar.* and *Tartar. Vitriolat.* over and over again, and all the Elegancy that is to be obſerved in what he ſays, is, that whereas ſometimes he puts *Crem. Tartar.* before *Tartar. Vitriolat.* in others the order is changed, and *Tartar. Vitriolatum* comes before *Crem. Tartar.* and ſometimes he hath been ſo venterſome as to ſet *Crem. Tartar.* by it ſelf, and this wonderful Variety obſerved in his Compoſitions, muſt needs argue him a profound Man indeed, and he may well value himſelf upon it, for it is nothing at all, but what Carters commonly imitate, ſometimes ſetting one Horſe behind, and ſometimes another.

But really this Porch appears to be nothing but a Continuation of his Notorious Miſtakes and Blunders, and only differs from the remaining part of his Book, as a Cloud from Rain; for as his whole Book hitherto, was nothing but a parcel of Rubbiſh, and confuſed Blunders in Theory; he now is as abſurd in Practiſe, and as the other only prejudiced their Minds, this does their Bodies,

and makes them (to uſe his own Words in Page 3. of this Treatiſe) *run the Risk of loſing their Lives, which to every Man is the valuableſt thing in the World.*

Page 76. *I ſhall now proceed to the Cure of the Diſtemper it ſelf; the taming of this fierce and angry Lyon, the expelling of the raging Tyrant, the cutting off this Hydra's Heads.* O this Mighty Champion! That can tame the fierceneſs of Lyons, expel raging Tyrants; and (Page 24. of this Treatiſe) *Poured whole Battallions, armed with Spears and Launces, upon a Devil, which is not to be caſt out but by Prayer and Faſting*; yet did no more Service in *Flanders*, where he might have had work enough for his Battallions: What Puniſhment does he deſerve? Is this the Man that wou'd have a Thouſand a Year for to ſpend in Experiments from the Government? But yet he is to be admired, for he hath almoſt equaled *Hercules* in his Labours, only he is not come to the *Eugean Stables* yet, but truly it is a Pity, for I think that is the fitteſt Work for him.

But it ſeems we are come through the Porch, and muſt now proceed to the Cure, and to ſee how this Champion performs his Exploits, where we ſhall take a View of the Ædifice this Porch hath led us to: Where,

Page 77. He ſays, *I firſt of all——preſcribe Blood-letting, from twelve to twenty Ounces.* Strange! There is no difference betwixt the Porch and the Houſe! They are both alike exactly ſo far; and the ſame Anſwer that I gave him in his Porch, may ſerve in his Parlor, ſo I ſhall not repeat it here again; but this is a mighty ſtep towards eternalizing him for a Champion.

Page 78. He goes on with a *Recipe*, *Crem. Tartar* and *Tartar. Vitriolat.* and all he further ſays, to Page 80. is nothing but a repetition of what he had ſaid before, when he had but *juſt entered into the Porch* (as he terms it) except a Plaiſter and a Salve to dabble their Gouty Toes in, to as much Purpoſe as the Magicians of old ſounded a Kettle to turn the Courſe of the Sun, which would have run its Courſe without all that noiſe.

Page 80. He ſays, *Till the Violence of the Pain is ſomewhat abated, I every Night give an Opiate.* Very ingeniouſly done! as long as he finds his Acids will do no good, but rather exaſperate the Diſtemper, he gives an Opiate to dull the Pain, ſo that People cannot feel how much Miſchief he does them. But here I ſhall make uſe of his own Words again, Page 59. And ſay ſtill he——*Will be for putting the poor Wretch into a Courſe of Acids, to correct Luxuriant Alkalies, which he would fain perſwade his Patients, their Blood*

abounds with, to the ſpoiling of their Conſtitutions, and *exaſperating of their Diſtemper*: And now we may ſee, *if ever the poor Patient finds any Relief, it is from the* Opium *he gives every Night*; *and tho his Patients only find Relief from the* Opium, *he is ſo Ungrateful, as not to ſaddle the right Horſe, and give the* Opium *its due, but preſently hugs himſelf and crys, God a Mercy Acids, and ſo goes on with a* repetatur Crem. Tartar. & Tartar. Vitriolat.

Page 82. He ſays, *When the Violence of the Diſtemper is abated, then the foregoing method muſt be altered, and the following Medicines uſed.* Truly Mr. *Colbatch* is a rare Man, when the Diſtemper begins to go off, and he dare give his Acids no longer to prolong the Diſtemper, and to encreaſe the Number of Fees: Then he lays them aſide, and gives a few Medicines, that neither do good nor harm, and which in anſwer to his Appendix to his Eſſay, I have ſhewed, are, by no means Acids, and have laid down the *Engliſh* Names of them there; ſo that Ingenious Gentlemen may taſte them, and compare their Taſte with *Sevil*-Oranges, which is an Acid; by which means they will eaſily know whether thoſe be like Oranges, but if Gentlemen would be ſatisfied without ſo much trouble, they may ask thoſe that are impoſed upon by him, whether all the Medicines he gives taſte

ſowre,

ſowre, or ſharp, which will ſatisfie them that he is miſtaken.

Page 83. He ſays, *Upon the going off of this Diſtemper——a Courſe of Calybeats is very proper, and rarely fails doing good Service.* Here Mr. *Colbatch*, in the latter end of his Treatiſe, hath taken care to confute all that he ſaid before in this Chapter, moſt effectually; for as ſoon as he can get no more Money by his Patients, he takes care to give them Steel, Antimony, *&c.* which in his Eſſay of Alkaly and Acids, I have proved to be Alkalies: Nay, he does not only give his Patients thoſe Alkalies, but Caſtor, Nutmegs, Cardamoms, Cloves, and even Century and Gentian, all or moſt of which, he ſets down in Page 84, 85; and which the Reader may find, in thoſe Receipts he laid down, and condemned as Alkalies in the Chapter before this; and there he ſays, *He dare be Burn'd, if they ever ſtood in any ſtead*; yet here he ſays, *They rarely fail of doing good Service*; ſo that here I leave him to confute himſelf.

But were his *Doctrine of Acids and Alkalies* true, which I have ſo fairly ſhewed, and proved to be falſe, and were what he lays to the Charge of all Rational Phyſicians true, theſe Alkalies would cauſe the Diſtemper to return; for if, as he ſaid before, the Gout proceeded from Alkalies, ſo great Quantities of Alka-

Alkalies as he here uſes, muſt needs increaſe the Morbifick Matter, and cauſe a Relapſe; but ſince they do not, we have reaſon to believe the Diſtemper proceeds from Acids, and that conſequently Acids would increaſe it. I have now at the laſt, tho not without ſurprize, taken a View of his Mighty Battallions which were to tame the Lyon, to drive out the Tyrant, and to cut of the *Hydra's* Heads. But alas!

Parturiunt montes, naſcitur Ridiculus mus.

His Promiſes were large, and Pretenſions great, but his Performance ſmall; and now I cannot without Wonder and Amazement behold the Hero, the Mighty Man of War, whoſe Battallions are nothing but *Tartar. Vitriolatum, Cremor. Tartar. Oranges* and *Lemmons*, thoſe being all the Acid Medicines uſed throughout his Book internally, all the reſt being already in his Eſſay, and its Appendix proved to be not at all Acids; and muſt this Man huff and hector? Muſt this *Ignis Fatuus* miſlead and impoſe upon People? Muſt he call Phyſicians Fools and Mad-men? What Uſage does he deſerve? And what Puniſhment too great for him?

But, Page 87. He ſays, *Had I preſcribed much and Violent Purgings, Vomits*, &c. *wherein there was any danger, then People would have*

have all the Reaſon in the World to be cautious and fearful. It's true, they would have had very great reaſon to be ſo; and tho their Reaſons are not quite ſo great, yet the Difference is ſmall; for tho the Proverb only ſays, *It is ill venturing a Sword in a Mad-man's Hands*; yet People are certain, a Dagger, tho not ſo large, is equally as dangerous, ſince thoſe that are not armed againſt them, may as ſoon be killed by one as the other; ſo that in effect Acids are as dangerous as Vomits, *&c.* becauſe they do miſchief, with this difference, that the ill Effects of Vomits are aſcribed to Vomiting, but the ill Effects of Acids are attributed to the Violence of the Diſtemper, and on one Conſideration, Acids are more dangerous, becauſe People take them without Suſpicion, and ruine their Conſtitutions without their Knowledge, or a poſſibility of Caution; and as that Perſon is moſt dangerous which is not known to be ſo, ſo that Medicine is of the worſt ſort, whoſe ill Effects are not taken notice of; for which reaſons I have taken pains to run over his Books, not becauſe I thought them worth Conſideration, but to lay open the Miſchievous Effects of ſuch abſurd Practice, that Ingenious Gentlemen might be no longer impoſed upon.

From

From Page 88. to Page 96. He relates two Stories, in which he gave his Acids; but what he there ſays being only a Repetition of the ſame Medicines he had given before, what I have ſaid ſufficiently anſwers them.

As to the firſt, He ſays, he had his Patient in a Fit about a Month, in which I ſhall obſerve that Page 93. He ſays, *This was the moſt dreadful Fit of the Gout I ever ſaw—— And had not the Medicines well ſuited with the Diſtemper, to have abated the Violence of the raging Pain, I believe he had certainly never got over it.* To uſe the Words of Mr. *Colbatch* the Champion, *I believe he had certainly never got over it*, had not his Diſtemper been very mild of it ſelf, for from what I have already ſaid, it moſt evidently appears, the Gout is cauſed by Acids, and conſequently that they will be ſo far from abating the Diſtemper, that they are the Cauſes of that Pain; ſo that we have ſtrong reaſon to believe, that the Diſtemper being mild, was increaſed by his Acids, for the Reaſons which are up and down in this Book; and alſo, becauſe notwithſtanding the Uſe of his Acids, or rather by reaſon of them, it was the moſt dreadful Fit that ever he ſaw, and continued for a Month.

In the ſecond Caſe, he thinks it not for his Credit to tell how long the Diſtemper continued; but from what hath gone before,

I am ſatisfied it would have gone off ſooner without his *Crem. Tartar.* and *Tartar. Vitriolat.*

I have now gone through his Treatiſe of the Gout; and have fully laid open the grand Blunders and Abſurdities, the Unpardonable Miſtakes, and Falſeneſs of every thing he aſſerts throughout his Book; and have proved, by plain Experiments and Obſervations, both that the Foundation of his Practice is falſe, thoſe Experiments that he builds upon, being ſtrong Proof againſt him; and alſo, that the Practice he builds upon that Foundation, is alſo Abſurd and Dangerous.

I might now go on to his next and laſt Book, wherein he further aſſerts his *Doctrine of Alkalies and Acids*; but the latter end of this Book containing a Relation of Fevers, I ſhall firſt make ſome brief Remarks upon the ſame.

And here all that I need to take notice of is, that whatever Credit may be got by the Uſe of Acids in Fevers, is not to be attributed to him; it having always been the conſtant Practice of Phyſicians, to uſe Acids in Fevers, except Malignant, in which Experience and Reaſon pleads againſt him; ſo that did he lay down any thing, as to the Cauſe or Cure of Malignant Fevers, by Acids, I ſhould lay open his Ignorance by Reaſon, and

back

back my Reaſons with the ſucceſs of Alkaly uſed in thoſe Diſtempers, by Phyſicians, for above an hundred Years.

But ſince here he only gives the Hiſtory of five Perſons, in which he hath the liberty to tell as many Falſities as he did in his *Novum Lumen Chirurgicum*; and ſince he only tells how he managed thoſe Patients, without laying down the Reaſons of thoſe Diſtempers, and may ſay what he will, Truth or Falſities, as to the ſucceſs of his Medicines; all that I ſhall ſay to theſe is, That ſince all that we have to judge of in theſe Caſes, is, his own Account of himſelf, which may be very likely falſe, ſince we have found him notoriouſly guilty of ſuch Faults before, that we have reaſon to ſuſpect him to give falſe Accounts of Diſtempers now, and to make them worſe than they were, to applaud himſelf. I ſay, all I need to obſerve, is, the Abſurdities in thoſe Methods he here lays down, and how much the Patients might ſuffer by his irregular Practice, and how injudiciouſly and ignorantly he manages thoſe Acids, that have all along been uſed in Fevers; only with more Diſcretion, and Judgment, than one of his Dullneſs can pretend to: This, I ſay, might be the Subject of my Remarks, but as he always affirms that he had good Succeſs, and is afraid to tell the Perſons, leaſt he ſhould be diſproved: I ſhall only ſay, that if they

they recovered, it was more to be attributed to the Mildneſs of the Diſtemper, than his Management; ſince he as an ill Painter, who abuſes his Colours, makes an irregular Uſe of Medicines, which by a prudent Hand, might be of more uſe.

I ſhall therefore in the next place proceed to examine and lay open the Miſtakes and Injudicious Blunders of his next Book, having ſo truly repreſented this, that Ingenious Gentlemen may very eaſily be ſatisfied of the Falſeneſs of his Aſſertions, and how egregiouſly he hath impoſed upon Mankind; which ſince it was writ for their ſakes, I hope they will ſo far conſider, as may prevent them from expoſing themſelves to his irregular Uſage, and the dreadful Conſequences of it.

But all that he ſays in his Attempt to prove what Life is, being nothing but as if it were incoherent Scraps, and broken Thoughts, which ſeem to be partly ſtol'n from Dr. *Willis*; I ſhall refer him for an Anſwer to my late little Book of the Heat of the Blood, and of the Uſe of the Lungs; and ſhall firſt examine this Book as far as relates to a further Aſſertion of the Uſe of Acids. and ſhall then ſhew how abſurdly he uſed Eſq; *Turner*.

AN

AN

EXAMINATION

OF

Mr. *John Colbatch*

HIS

DOCTRINE of ACIDS

IN THE

Cure of Diſeaſes,

Further Aſſerted, *&c.*

Wherein his *Abſurdities*, and *Erroneous Opinions*, are truly Repreſented, and fully Confuted.

AS ALSO,

A VINDICATION of the Proceedings of the Learned Dr. *Fry* of *Oxford*, in a late Caſe of *Edmund Turner* Eſq; in Oppoſition to the Irrational Uſage of Mr. *Colbatch*.

LONDON,
Printed in the Year 1699.

AN EXAMINATION OF Mr. *John Colbatch* HIS *DOCTRINE of ACIDS* IN THE Cure of Diſeaſes, Further Aſſerted, &c.

I Come now to the laſt part of my Task; and truly, were it not my ſole Deſign to detect ſuch grand Errors, and to vindicate Truth, eſtabliſhed by long Obſervations of Ingenious and Learned Men, and confirmed by daily Experience, I ſhould never prevail with my ſelf, to ſpend any more time with ſuch nauſeous and abominable Miſtakes,

as his Book abounds with, but for Truth's ſake, and for the Good of thoſe that are impoſed upon by him, I ſhall proceed to an Examination of what is contained in this Book.

And firſt I ſhall take notice that this Book is made up of three Parts.

Firſt, A further Aſſertion of the Uſe of Acids.

Secondly, An Attempt to prove what Life is. And

Laſtly, An Account of Mr. *Turner*'s Caſe, which I ſhall therefore examine in three diſtinct Chapters.

But before I proceed to an Examination of his Book, I ſhall firſt take notice of ſome things which are premiſed to the Reader; where,

Page iii. He ſays, *I am every Day peſtered with Objections of one kind or another, and therefore to ſave my ſelf the labour of writing Packquets of Letters every Poſt-Day, I have thought fit to anſwer thoſe Objections that are worth taking notice of in this publick manner.* A very fair Confeſſion upon my word! This I hope will ſatisfie Ingenious Gentlemen; nay, and all *knowing Women*, what a ſlippery Hypotheſis Mr. *John Colbatch*, who was late Apothecary in *Worceſter*, hath advanced; for it ſeems, not only thoſe that write againſt him, are endeavouring to detect his Errors, but whole

whole Pacquets of Letters come daily to convince him; ſo that Gentlemen may ſee, that his Hypotheſis is not only cryed down by thoſe, which he would repreſent as his Enemies, but a vaſt Number of his Private Friends, are ſatisfied of his Faults; and thoſe Letters, I hope, will be ſtronger Arguments; becauſe, ſince they are private, they cannot be thought to be writ out of a deſign to expoſe, but to convince him: But he ſays, *He hath thought fit to anſwer thoſe Objections*, &c. very cautiouſly done, ſince it was Mr. *Colbatch* that takes this Method; he does well to think it only worth his while to anſwer thoſe which he thinks he can deal with; and to keep thoſe in private that are too hard for him; but here I would adviſe thoſe that write to him, to be cautious; for if it be Nonſence, he'll expoſe them; if their Objections be ſound, they loſe their labour; for he's reſolved not to be convinced by any means, knowing that as boldneſs in a bad Cauſe hath ſupported him hitherto, ſo that is all he depends on for the future.

Page vi, and vii. He ſays, *I never yet pretended to make People Immortal, my endeavour having all terminated in this*, viz. *to be ſerviceable to my fellow Creatures in diſtreſs as much as I am able. The* Wiſe-Man *ſays, That no Man hath Power in the Day of Death, and that there is no diſcharge in that War: The Iſ-*

ſues of Life and Death being only in the Hands of the Almighty. This is the ſecond time he hath thought himſelf bound to Apologize for the frequent Departures of his Patients; and, God knows, not without need, for how ſerviceable he may be to his Fellow Creatures, I have already ſhew'd, *viz.* in haſtening the Number of the Elect; and as it is never uſual except upon the Death of Perſons, to fall into ſuch ſtrains of Divinity, ſo I am induced to believe, nothing elſe could bring him to his Bible.

Page viii. After a Confeſſion of his own Deficiency, He ſays, *I dare almoſt be confident, that even in my own Time the Cudgels will be taken up, and the Hypotheſis maintain'd and aſſerted, by one who is able to go through-ſtitch with it, better than I can.* To this I ſay that let him be who he will that will take up a Cudgel, I have taken up one; and tho I won't be confident, yet I dare promiſe to engage my ſelf his Opponent in this Cauſe, being here he will have neither Truth nor Reaſon on his ſide; but before I leave his Preface, I cannot but take notice of a very Philoſophical Word he here makes uſe of, *viz. Through Stitch*; and here I make bold to ask Mr. *Colbatch* one Queſtion, Whether *through* would not have expreſſed as much without *ſtitch*? Truly it would, but we muſt remember, Mr. *Colbatch* hath had the Honour

nour to be intimately acquainted with the Philoſophical Glover Mr. *Yardley*, of whom he makes an Honourable Mention in his Treatiſe of the Gout; and no wonder that amongſt the reſt of his Improvments in his Critical Enquiry into the Skins, he learnt this Learned Phraſe, *Through Stitch* from him, it being common for Glovers to *Stitch through and through again.*

Having made theſe brief Remarks, to give Ingenious Gentlemen a Light in our Author from his own words, I ſhall now proceed to examine what he ſays for a further Aſſertion of the Uſe of Acids; and ſhall only firſt briefly take notice of the occaſion of it; which is this: One Dr. *Tuthill* of *Dorcheſter* writ a Letter to Mr. *Colbatch* this laſt Winter, dated *Auguſt* 9. 97. in which he raiſed ſome weak Objections, which Mr. *Colbatch* finding to be of no force, writ this Anſwer to; and in his Preface, dates it *October* the 8*th.* 1697. And in Anſwer to this again, Mr. *Tuthill* hath writ about three Sheets in Vindication of his Objections, where he expoſes his own Weakneſs more than in this Letter, bringing very weak or falſe Arguments in proof of what he had ill grounded here; but as Mr. *Tuthill* was brought into Print at the firſt, perhaps without his Conſent, ſo he now is forced to ſay ſomething in Defence of what he might careleſly write to

Mr. *Colbatch*, in a private Letter, and therefore he is to be a little excuſed for the Faults of his Letter; and conſequently *what he hath ſaid in this laſt Anſwer*, may be *thought* only as a Flouriſh, to repair or ſave his Credit; and truly had *he* not ſubmitted to uſe mean and ſervile Flattery, to a Man that is ſo far from deſerving *ſuch* Complements: I ſhould have had a little better Opinion of him, but to complement a Man, that is more Ignorant than himſelf, and to call what Mr. *Colbatch* hath writ in this Book, Ingenious Solutions; and to tell one that *hath* endeavoured to impoſe upon all the World, that all the World is obliged to him, looks as if Mr. *Tuthill* had a Mind to flatter Mr. *Colbatch*, to ſtop *his Mouth*, leaſt he ſhould ſpit at him again; and I rather believe ſo, becauſe Mr. *Tuthill* in the beginning of thoſe *Sheets*, ſays, *he* would not have writ them, had *he* not been preſſed, and urged to it by ſome Friends; and truly, one would think by what *he* writes, that it was with much ado ſqueez'd out of *him*, and like Drops of Blood almoſt ſtuck by the way; and *he* had done better, had not it been preſſed out of him, becauſe it is a very bad Sample of what is in *him*: But as the Diſpute betwixt theſe two Warriours, is inconſiderable, ſo I ſhall paſs them by without any other notice, than as they afforded me

half

half an Hours Diverſion; for when I read them I thought indeed they were very hard matched, and complemented as prettily as a Pedlar does on a Holiday, and could compare them to nothing more properly, than to two Drunken Men, who fight in the Dark, and ſtrike at random, without underſtanding what they are about, or giving one another many Blows.

I ſhall therefore in favour of Mr. *Tuthill*, who, I think, was brought into the Scuffle againſt his Will, examine what Mr. *Colbatch* here ſays in favour of what I have already ſhewn to be notoriouſly falſe; and ſhall lay open what he here ſays, ſo fairly, that it will, inſtead of Vindicating what he ſaid before, prove againſt him: The firſt thing that offers it ſelf to be taken notice of, is this;

Page 4, 5. He ſays, *Whilſt I was fairly jogging on, in the ordinary Method of Practice, a certain Gentleman recommended to me a powerful Acid, which he told me, I might rely upon in the Cure of ſome ſort of Fevers. When I conſidered the Thing as an exalted Acid, I could ſcarce give the leaſt Credit to what he ſaid ——However, conſidering the fatal Succeſs that frequently attended the Uſe of Alkalies, and Alexipharmicks (which, however, at that time, I durſt not attribute to the Medicines, but the Malignity of the Diſtempers) I was reſolved upon the firſt Poor Patient I had in a Fever,*

Fever, to try what the forementioned Acid would do; and upon a Multitude of Tryals—— I found by my Acid, I could Cure moſt ſorts of Fevers, much more effectually and certainly than ever I could before, by the Means of Alkalies, and Alexipharmicks. The Effects of this Medicine——backed with ſome other Obſervations, put me upon thinking, that Fevers and other Diſtempers did not proceed from the Blood's abounding with Acid Particles, but on the contrary with Alkalious ones. Truly, whatever Mr. *Colbatch* may think, 'tis ſcarce to his Advantage; for whatever Good he did, with that Acid, it was not to be aſcribed to him, but the Gentleman. But why ſhould he not give Credit to it? Since he was jogging on in the ordinary Method, for Acids were always uſed in moſt ſorts of Fevers before his time, tho highly prejudicial in the Gout, Rheumatiſm, Small-Pox, Conſumptions, *&c.* but it ſeems he was as ignorant in thoſe Days, as he is now; and moſt abſurdly gave them Alkalies, and Alexipharmicks, which are never to be uſed in Fevers, except Malignant; which I have more fully taken notice of, in my Anſwer to his Book of the Gout. But to proceed, it ſeems being inſtructed by a Gentleman, he fell to uſe Acids, as other Phyſicians did, and as long as he kept within bounds, had the like ſucceſs; but he at the laſt, finding that Phyſicians were

were in the right, and he had been all along miſtaken; not only gave Acids in moſt Fevers, but tranſgreſſed the bounds of Reaſon and Experience, and boldly gave Acids, in Malignant Fevers; which by all the Learned and Experienced Phyſicians, for an hundred Years paſt, and alſo at this time, are known to be very dangerous. But this was not all; thoſe that are Ignorant fear nothing, becauſe they are not apprehenſive of danger; he went on boldly in a falſe way, and wittily drew this Concluſion; Acids do good, and have good Effects in Fevers, and therefore other Diſtempers proceed from Alkalies: Very ſtrange! and worthy of Mr. *John Colbatch*; and it muſt be a very great Specimen of his Wonderful Judgment, for he might as well ſay, Water will ſet a Houſe on Fire, becauſe Fire will, as that Alkalies cauſe the Gout, Rheumatiſm, Small-Pox, *&c.* becauſe they cauſe ſome ſort of Fevers; were it allowed that thoſe Fevers proceeded from Alkalies.

From Page 6. to Page 21. is filled up with a Parcel of Stories, nothing at all to his Purpoſe; but to tell us, that he hath diſtilled the Blood of eleven Perſons to no purpoſe, but to get ſo much Spirit as will turn Syrop of Violets green; and what Service that will do him, I have already ſhew'd, *viz.* that he does not truly aſcribe the Cauſe of the Gout, *&c.* to Alkalies, but that they proceed

ceed from Acids, and I ſhall make it appear more fully by and by in its proper place; I ſhall in the mean time take notice, that Page 21. *It would be almoſt impoſſible for any Private Man, to make a ſufficient number of Experiments without the Aſſiſtance of the Publick, which occaſioned me in the Preface to my Treatiſe of the Gout, to propoſe a Publick Stock to carry on this Work.* O ſtrange! Has this mighty Projector this Thought in his Head yet? Sure it makes him very uneaſie, to ſee the Publick not take notice of him? Alas! Poor Man! It's a moſt Noble Acid that keeps up his Spirits, or how would ſuch a mighty Champion diſpenſe with ſuch Slights? He that in his Book of the Gout, has the ſole Faculty of caſting out *that Devil, which is not to be caſt out without Prayer and Faſting*; who tamed the Raging *Lyon*, cut off the *Hydra*'s Heads, and expelled the Mighty Tyrant: Why are they not afraid of his Reſentments?

Page 23. He ſays, *Now if ſuch a Subſtance as this be not to be called an Alkaly (meaning the Spirit which he draws from Blood) I ſhould be glad to be informed what is.* I ſhall not here inform him, what Medicines are truly called Acids, and what Alkalies: It is ſufficient to ſhew, that he does not know, which I have already done, ſince he calls Steel and Antimony Acids, which have always been found

found to correct Acidities, and by their Effects to be Alkalies; but he asks, whether this Spirit be not an Alkaly? To this I ſhall give him this brief Anſwer; That if all Subſtances were either Alkalies or Acids, it would be more properly called an Acid, than an Alkaly; but ſince all Subſtances are not to be claſſed under thoſe two Heads, it is neither an Acid nor an Alkaly, and becauſe he knows not what elſe to call it, I ſhall tell him, he muſt call it a Spirit; and ſince it is drawn from an Oily Subſtance the Blood (according to what he ſays Page 7. of his Appendix to his Eſſay of Alkalies and Acids) it muſt conſequently be an Acid, all Oily Subſtances, according to him, being Acids. But he ſays, it is an Alkaly, becauſe it turns Syrop of Violets Green; if for that reaſon it were to be called an Alkaly, then what he ſays in his Appendix, is not only prov'd falſe, by what I have there ſaid, but by his own Words here alſo; but that it may appear he is miſtaken here alſo, I muſt put him in mind, that Acids will turn Syrop of Violets Green, as well as Alkalies, *viz.* Arſnick, and Sublimate, the firſt of which I have proved to be an Acid in his Appendix to his Eſſay, and the latter in the beginning of his Book of the *Gout*, and indeed it is the moſt unreaſonable thing in the World, thence to conclude any thing either to be an Acid or Alkaly, becauſe both

Alka-

Alkalies and Acids will turn Syrop of Violets Green; and we may not only obſerve different Subſtances to have the ſame Effects in reſpect of Colour, in this Experiment, but even throughout Nature; for Aloes and Cinnamon are much of the ſame colour, but different in all other reſpects; Sugar and Sublimate are of the ſame colour, yet the one is innocent, and the other ſtrong Poyſon; but tho all are not to be eſteemed Alkalies, that turn Syrop of Violets Green, yet it is certain, a great many will; and I have therefore in Anſwer to his Book of the Gout, granted, That allowing the Doctrine of Acids and Alkalies to be true (which is by no means) his Experiment was good, and upon thoſe Grounds I ſhewed alſo, that the Experiment is very ſtrong proof againſt what he builds upon it; I ſhall alſo here upon the ſame terms grant, that this Spirit is an Alkaly, and alſo ſhew, that tho' it be allowed to be ſo, it will prove againſt him, *viz.* that Acids are the Cauſes of Diſtempers: In order to which I ſhall further take notice, that Page 23. He ſays, *In examining the foregoing Experiments, it plainly appears, that the Blood of People labouring under the Diſtempers there mentioned, does afford a much greater Quantity than that of the Healthy Perſon.* But this, I ſay, proves, that there is a great deal more Acids in the Blood of thoſe Diſtempered People, and does

not

not at all prove, that there is more Alkalies; for the Blood of Healthful People hath as much Alkalies in it, as diſtempered Blood, as I have ſhewed in anſwer to his Introduction, in his Treatiſe of the Gout; and the difference of the Blood and Serum in reſpect of the Diſtemper, is only this, that the diſtempered Maſs abounds more plentifully with Acids, by which means it is more viſcous and roapy, and is ſubject to thoſe Coagulations, that healthful Peoples Blood is free from: And this being already proved, the reaſon why diſtempered Blood yields more of that Spirit, than healthful Blood, is very plain, from that Obſervation I, in another part of my Anſwer to that Book, have laid down: For I there obſerv'd, common Diſtillers, who draw Inflamable Spirits from Wort, take notice that before it is ſowre, and degenerated into an acid Liquor, it yields leſs Spirit than after it hath acquired that acidity; thoſe acid Particles being a more compact Subject for the Fire to work upon; and as that Wort yields more Spirit, the more it degenerates from its Sweetneſs to an acid State; ſo the ſweet Maſs of Blood, the more it is impregnated with thoſe Acids, that cauſe it to coagulate; the more it yields of that Spirit; the Volatile Parts of the Blood being made ſharper by the Union of thoſe more compact pointed Particles, and alſo being more plentifully

tifully yoked together and kept from flying away, by which means greater Quantities of that Alkaly is raiſed by the Fire, and carried off by Diſtillation.

All that is contained further in favour of his *Hypotheſis*, from Pag. 24. to Pag. 29. is, *That the Fire produces no new Subſtances, which were not exiſtent in Bodies before, and if any one will demonſtrate ſuch a thing without Fallacy, he will own himſelf his humble Servant.* How far he will be my humble Servant, I value not, I would only deſire him to be humble where he hath reaſon, and then he would, like an honeſt Man, follow his Trade again; for he cannot long make People believe that giving two or three Medicines without Reaſon or Judgment, is cutting off *Hydra's* Heads, or performing any ſuch Exploits; and if he does not draw in his Horns in a little time, he may expect, that Ingenious Gentlemen will be undeceiv'd, and laugh at his Knight-Errantry; but if he hath a mind to be my humble Servant, I ſhall demonſtrate it to him from his own Words, that new Subſtances are produced, which were not exiſtent before, not only by Fire, but without it. For Page 12. He ſays, *That Bodies of very different Natures may and do receive Nutrition, and increaſe from one and the ſame Subſtance, which in it ſelf ſeems to be ſimple and homogeneous:* And this is what he had learned

ed from Mr. *Boyle*; and that not only the Honourable Mr. *Boyle*, but all Philoſophers of any Note, have agreed, That tho Fire cannot create a new Subſtance, yet by Fire the Form of Matter may be ſo changed and modifyed anew, as to produce a new Subſtance out of any Body, which in reſpect of its Form is a new Body different from all others, and not exiſting in that Body from whence it was drawn; and I appeal to all thoſe Gentlemen he hath ſo oft appeal'd to, whether thoſe Subſtances, which he draws from Blood, by analizing it, be not different in colour and taſte from Blood it ſelf, from whence it is drawn.

All that is further contained in what he ſays from Page 27. to Page 32. is, *That the Inferences* he *draws from the Serum of the Blood turning Syrop of Violets Green, prove the Blood to abound with Alkalies*; and to ſhew that two or three, beſides himſelf, have uſed the ſame Experiment to as little purpoſe as he hath done. How far that Experiment pleads againſt him, I have already ſufficiently ſhewn in the beginning of his Treatiſe of the Gout, ſo that there is no need I ſhou'd repeat it again ſo oft: And as for what he ſays of Dr. *Fran. Andre* of *Caen.* and *Swalve*, the ſame Anſwer I gave to him, will be an Anſwer to them; ſo that all the Service theſe two Doctors will do Mr. *Colbatch*, is to

ſhew that the Experiment he there laid down was none of his own, he only having borrowed it from another Man, as much miſtaken as himſelf in this Point.

Page 34, 35. He ſays, *That the Blood of ſick People, in all or moſt Diſtempers, doth abound with ſuch Particles, more than that of thoſe that are in a State of Health; and if you take an equal proportion of the Serum of the Blood of a Healthy Perſon, and that of a Perſon in a Fever, Pleuriſie,* &c. *and pour them into equal quantities of Syrop of Violets of the ſame Strength, you will find that whereon the ſick Perſon's was poured, will be much greener than the other; and if you commit the Blood of a diſtempered and a healthful Perſon to Diſtillation, the former will yield more Alkaly.* How diſtempered Blood comes to yield more Spirit, I have already ſhewed, *viz.* becauſe there is more acid to inviſcate and embody the Spirit, and how in ſome Caſes, as the Gout, &c. the Serum of the Blood comes to turn Syrop of Violets greener, notwithſtanding the Diſtemper proceeds from Acids, I ſhall here briefly explain; and to make it more intelligible, we are to conſider, what State the Maſs of Blood of a diſtempered Perſon is in, taken collectively, and with reſpect to the whole, and how it differs from healthful Blood; and here we may remember, that I obſerved before, that the Eſſential Difference

Difference betwixt healthful Blood, and diſtempered, was that Viſcidity obſervable in the whole Maſs of Humors; from whence it appeared, that this Experiment had no power in trying the different degrees of its Viſcidity, but only ſhewed the difference betwixt the thin Serum, which our Author ſays, turns Syrop of Violets greener, when diſtemper'd; and as I there ſhewed of what little force his Experiment was, except againſt himſelf, I ſhall now ſhew, that tho it turns Syrop of Violets greener than healthful Peoples Blood, it is of no uſe to him; for we are to obſerve, that whereever there are fiery acid Salts in a State of Fluidity in the Blood, theſe meeting with the Spirits at the Extremities of the Veſſels, where the Blood and Spirits are mixed together, cauſe a preternatural Ferment, by which means the Volatile, and moſt Spirituous parts, are put into a more brisk and violent motion, than what is conſiſtent with the Natural Temper of the Blood; and thus accidentally being put into motion, too much exagitate the Maſs of Blood, by which means it's volatile parts are diſſolved; and as the Learned Dr. *Willis* expreſſes it, carried forth into a State of Fluidity or Exaltation, the diſtempered Matter being partly or wholly thrown off into ſome Part or the Habit of the Body; but the coagulated diſtempered Matter, is not only thrown off by this preterna-

tural Ferment, ſeperating it from the purer Maſs, and leaving it in theſe Parts; but the Serum of the Blood is alſo by that means, more plentifully impregnated with thoſe Spirituous Particles, which turn Syrop of Violets green: From whence it appears, that tho the Viſcidity which cauſes the coagulated Serum to obſtruct, proceeds from Acids; yet the volatile parts of the Blood being thus accidentally exalted by fermenting with more Spirituous Acids, accidentally cauſe the Serum of the Blood of ſuch Perſons, to turn Syrop of Violets greener than that of healthful People does.

But perhaps Mr. *Colbatch* may have it put into his Head, That if the Cauſe of the Diſtemper ſhould proceed from Acids; the Alkalies thus exalted, would correct thoſe Acids, and cure the Diſtemper without Medicines: To this I ſhould anſwer, that it would, and does ſo; which is the reaſon ſo many of thoſe Diſtempers go off without the Aſſiſtance of Phyſick, that acid coagulated Humour being at the laſt digeſted, and by deſtroying the Acids, reduced to a State of Tenuity, and as in a Pleuriſie, *&c.* the Maſs of Blood is apparently more clammy than healthful Blood; ſo it is obſerved, that when that acid that cauſes it thus to coagulate, is conquered, it again becomes thin, and tho alkalious, yet healthful, that Viſcidity being taken

taken off, which cauſed the Diſtemper, as in the Gout, Rheumatiſm, &c. But if the quantity of acid be ſo much, that the volatile Parts of the Blood thus exalted, cannot overpower it, then that is never conquered without the aſſiſtance of Medicines which correct and carry off the Acidities of the Blood. But to proceed;

Page 36. He ſays, *If there were not a Principle of Death within us, how is it poſſible for a Man one Hour to be in a good State of Health, and the very next to be expiring?* What Mr. *Colbatch* means by a Principle of Death, no Body on this ſide the Grave can well tell; for amongſt all the Philoſophy I have yet read, I never heard of ſuch a Principle; but Poor Man he writes like one that groped in the Dark; and ſince all along throughout his Books he hath been in it, we muſt not think ſtrange that he is ſo now.

From Page 37 to Page 42, He makes a long Speech, in which all that is contained, is, *That all the Alkalies in the Blood, are Excrement, and are in the way to be carried off, but being hindred by Obſtructions, or by taking cold, and ſo preventing theſe Excrements from being carried off.* What Excrements are Alkalies, according to his Notions, and what are not, or whether any are, I ſhall not now determine; but granting that they all were Alkalies, I ſhall ſhew that thoſe

Diſtempers are cauſed by Acids; for we muſt take notice, that as long as this alkalizated Serum is carried off, ſo long our Bodies are healthful, and free from Diſtempers; but as ſoon as this Alkaly is hindred from going off, then our Bodies are diſtempered; from whence it appears, that whatever hinders that Alkaly from going off, is the Cauſe of thoſe Diſtempers; which, he ſays, are either Obſtructions, or taking Cold. As to the firſt, *viz.* Obſtructions: Whatever cauſes Obſtructions, muſt hinder the Excrements from going off that way; and that Alkalies cannot cauſe thoſe Obſtructions, is plain, becauſe all that goes off that way in a Natural State, according to him, is Alkaly, and yet does not obſtruct; ſo that all Subſtances (if what he ſays were true) being either Alkalies or Acids, from the firſt to the laſt it appears, that Acids muſt cauſe thoſe Obſtructions which cauſe the Diſtemper, and that Acids will thicken and coagulate is plain from his own Words; and alſo becauſe taking Cold occaſions ſuch Obſtructions as prevent the *Alkaly* from going off, which taking Cold can no otherwiſe do, but by the *Acid Nitre* of the Air coagulating and obſtructing thoſe Humours: So that granting the Excrements to be *Alkalies*, all Diſtempers muſt proceed from *Acids* coagulating thoſe *Alkalies*. And Mr. *John Colbatch* hath Vindicated

dicated his Hypotheſis prettily; here we may ſee what a penetrating Judgment he has, and what vaſt ſhort Foreſight; And is not this a fit Man to have *Peoples Lives* intruſted in his Hands? How muſt he give Medicines with any certainty as to the Event, who ſpeaks thus without underſtanding the Conſequence of his Words?

Page 42. He ſays, *All Alkalies that I know off, will preſently cauſe Rottenneſs and Putrefaction in Animal Subſtances, as may be ſeen in making of Glovers Leather, an Inſtance of which I have given in my Tract of the Gout*, &c. This truly is very ingeniouſly done, who would ever have thought he could have kept any thing in his Head ſo long, who throughout his Book hath been ſo forgetful; but to ſpeak the Truth, he hath reaſon to remember his Philoſophical Companion, who furniſh'd him with ſuch a neat Phraſe as throughſtitch in the beginning of his Book, and communicated to him alſo that Wonderful Obſervation of the Skins of *Animals*; but why will all Alkalies preſently cauſe Rottenneſs, and we who are ſo full of Alkalies live a great many Years, and are no more Rotten than himſelf? But in his Preface to the Gout, he hath obſerved, that when we Die, our Fleſh preſently rots; but what advantage is that to him? It only ſhews, that in a Natural State, our Bodies ought to have

more Alkalies in them than Acids, and conſequently if Alkalies Naturally abound in our Bodies, Acids muſt be moſt prejudicial which are quite contrary to the Natural, Conſtitution of our Blood.

From Page 43 to Page 64, all he ſays being an Attempt to prove, that Life is a Flame and alſo what ſupplies it, I having already in a late Treatiſe *Of the Heat of the Blood*, and *of the Uſe of the Lungs*, made it appear, in Anſwer to Dr. *Willis* his Opinion (of which his ſeems to be but ſcraps) that there is no ſuch Thing as Flame in the Blood, I ſhall not here repeat, that but refer him and the Reader to that Book for an Anſwer, and ſhall here proceed to conſider what he further aſſerts in favour of Acids, all that is contained in thoſe Pages being already anſwered.

From Page 64 to Page 89, his Book is filled up with nothing but an Anſwer to ſome Objections raiſed by Mr. *Tuthil*, but as there is nothing Material either in the Objections or the Anſwers to them, they being inconſiderable and ſimple I ſhall paſs them by, and leave them two like Children to ſquabble it out, ſince in ſuch Nonſenſe it is no great matter which overcomes.

Page 90, Mr. *Colbatch* ſays, *But ſuppoſing Acids to be the moſt proper Medicines in the World to eaſe Pain, as I believe they are, yet it is not improbable but upon giving a ſmall Quantity*

Quantity of Acids in ſuch Caſes, where there is a large Quantity of Alkaly lodged up in any Part, ſo as to cauſe Pain, it may only in Part diſſolve the Alkaly, which was more fixed, and ſo by continuing the Uſe of the Acid, the Alkaly would be perfectly diſſolved and extirpated, and ſo the Pain would altogether vaniſh: But Pain being ſometimes exaſperated, upon the firſt giving them in too ſmall Quantities, has, I doubt not, been one great Cauſe of deterring People from proceeding in the Uſe of them. What ſtronger Proof could be brought by any one againſt Mr. *John Colbatch* then what Mr. *John Colbatch* brings: For this confirms what I ſaid againſt the Uſe of Acids in the Gout, where I proved that thoſe Acid Medicines, in the firſt Caſe he mentions did ſo exaſperate the Pain as to make it the moſt terrible Fit he ever ſaw, and now he himſelf confeſſes, that Acids do really cauſe the Pain in the Gout to be more ſharp; but then he ſays, the Acids only cauſe Pain by diſſolving the Alkaly, but that the Acids do not cauſe Pain by diſſolving the Alkalies is plain, becauſe Acids according to what he ſaid in his Eſſay of Alkalies and Acids, will not diſſolve but confirm the Texture of thoſe Coagulated Acids; for he there ſays in his Chapter of the Gout, that by drinking much Wine, the Alkalies of the Blood Coagulating thoſe Acids, the Matter of the Gout is increaſed; from whence as I before obſerved

obſerved it follows that when his Acids come to the Part affected and there mix with thoſe Alkalies, the Alkalious will according to him Coagulate the Acid, and conſequently inſtead of diſſolving will increaſe the Obſtruction, and that Acids are thus pernicious, is alſo proved from what the Philoſophical Glover Mr. *Yardly* communicated to him; for if Acids hardned the Skins that were ſoftned by Alkalies, it therefore follows that Acids will alſo hearden that coagulated Matter, and that conſequently Alkalies are proper Medicines to diſſolve it.

Thus I have gone over all that is Material relating to a further Aſſertion of the Uſe of Acids, and have ſhewed that all he ſaid is falſe and ſo far from being a further Aſſertion of what he hath ſaid before, that it is but a Repetition of what he ſaid before in his other Books, and now I have gone over all his Books I cannot but reflect and think, that I have ſpent a whole Month in ſuch intollerable Abſurdities as his Books are made up with, and could almoſt condemn my ſelf for ſpending ſo much time upon ſuch ſtuff, were it not to undeceive that Part of the World that is impoſed on by ſo Grand an Emperick, a Man ignorant and unlearned in Knowledge, dangerous and erroneous in Practice, and now can any ingenious Gentlemen reflect on theſe grand Miſtakes, notorious

notorious Blunders that his Books are filled with, together with his Inſolence and rude inſulting Behaviour, daring to caſt Aſperſions on the whole Learned World, I ſay can they reflect on theſe things and not think him very Vain and Impudent? What Uſage muſt this Man deſerve? Who reproaches all Phyſicians upon ſuch falſe Grounds, when there is ſuch evident Proof that he is miſerably Miſtaken, what Puniſhment great enough and what Scorn and Contempt equal to his Demerits?

But if Gentlemen love to be impoſed upon, if they had rather retire into another World and are fatigued with this; I ſhall not envy them, in their choice of ſuch a Phyſician, but pity their hard Fortune, nay if they muſt needs admire him, I deſire they may, as they value another World, before this; and let them conſider what I have ſaid, and if they can pardon ſuch Abſurdities, if they can extenuate his Ignorance and dull Faults, if they can look over ſo dark a Character as his, and be pleaſed with it, and think well of ſuch a Man, may they ever admire him till they find the fatal Conſequences of ſuch Abſurd Practice.

A VINDICATION OF Dr. *FRY* of *Oxford*, In a late CASE OF *Edmund Turner* Esquire, &c.

I Shall to close up this Book last of all proceed to a Vindication of that Learned Dr. *Fry*, against the unreasonable Proceedings of Mr. *Colbatch*, and shall shew that in the case that they were concerned in, Dr. *Fry* proceeded like a rational judicious Man, and Mr. *Colbatch* like a mad Man without Consideration, Reason, or Moderation, and here I shall not wholly transcribe all the Passages he here relates, wherein it ap-

appears, that he who is made up of nothing but Ignorance and Conceit, was Inſolent and Sauſy towards a Man of no leſs Learning and Judgment than Dr. *Fry*; but I ſhall draw the Matter in as little Compaſs as I can, and ſhall only take notice, tho' Mr. *Colbatch* here hath the liberty to ſtate the Caſe according to his own Mind, true or falſe, as it will beſt ſerve his turn, yet it will be nothing at all to his Credit but expoſe his weakneſs and Infirmities. The Caſe as he ſtates it was thus.

On Saturday *night Mr.* Turner *with two other Gentlemen ſate down to Drink and continued at it, till ſeven or eight next Morning* ——*at which time they all went to bed, the other two Gentlemen lay in Bed the whole Day, and eat nothing but Watergrewel; but Mr.* Turner *in the Afternoon got up and eat boiled Mutton, with a great deal of ſtrong Broth and Muſhrooms in it, and drank plentifully both of Wine and prodigious ſtrong Beer, and then went to bed again and preſently fell a Sleep, but early next Morning, he awaked in the moſt dreadful condition imaginable. When I came to him, his Circumſtance were as follow;*

He had a violent Pleuriſy and Peripneumony upon him, a moſt ſharp Pain in his left ſide and a prodigious ſhortneſs of Breath, he alſo complained of a wonderful Nauſea, *and Sickneſs of his Stomach, and had a Fever upon him,* &c.

This

This was Mr. *Turners* Caſe as Mr. *Colbatch* ſtates it, and likely it might be true, but how Madam *Turner* and her Relations will diſpence with Mr. *Colbatch* his Publiſhing, that Mr. *Turner* killed himſelf with Drinking I know not; but if ſhe's pleaſed with it, with all my Heart. My Deſign being only to ſhew, how like a Rational Phyſician Dr. *Fry* acted, and how abſurdly Mr. *Colbatch* preſcribed, I ſhall briefly take notice of the Cauſe of this Diſtemper, that it may more clearly appear whether of them was in the right.

The Diſtemper then was a Pleuriſy joyned with a *Peripneumony* and *Nauſea* at his Stomach, now it being obſerved, that in all Pleuritick Blood, the Maſs of Blood abounds with ſizy clammy *Serum*, and that the Blood it ſelf is alſo too thick, it is plain, that the Obſtructions in the Pleuriſy muſt proceed from that Viſcid Matter, and conſequently from a mixture of Acids which cauſed that Blood to Coagulate, which I have ſufficiently made evident in Oppoſition to him throughout his Books, it being alſo obſerved that in all *Peripneumonies*, the Lungs are inflam'd, and it being moſt certain that thoſe Inflammations proceed from hot fiery Particles, which circulate through that Part. And *Laſtly*, that all *Nauſea* in Surfeits proceed from ſomething that lyes upon the Stomack, and affects it Preternaturally, we have Reaſon to believe, and that

that his Fever and Inflammation proceeded from thoſe hot Liquors he had Drank, and that the Obſtructions of *Pleura* was cauſed by that Mutton which he eat; for his Stomach being ſurfeited with Drink and unfit to digeſt what he eat, and thoſe Crudities being carried along with thoſe Liquors into the Capillary Veſſels of the *Pleura*, would undoubtedly be ſubject to Obſtruct there, and were, together with the Liquors he drank, the Cauſe of his Diſtemper, and as for his *Nauſea* it is a common Symptom after a Surfeit.

Thus I have briefly taken a view of the cauſe of this Diſtemper and ſhall now with all the Brevity, the Caſe will admit of, proceed to conſider whether of them took the true Method to remove theſe Symptoms, and for that end I ſhall take a View of the Medicines preſcribed by each. And *Firſt*, I ſhall ſhew how Rationally and Judiciouſly Dr. *Fry* ordered Mr. *Turner*, which Method, had it been continued, might undoubtedly have ſaved his Life. The Medicines preſcribed by Dr. *Fry* were according to Mr. *Colbatch* his Account as follow;

For Mr. *Turner Auguſt* 31. 1697.

℞. *Ol. ſem. lin. rec. (ſine igne) extract. lib. ſemis.*

℞. *Syr. Balſam. Tolut. unc. quatuor.*

What

What more Rational could any Phyſician have preſcribed, than by Balſmatick Medicines to heal the Stomach and Lungs, and to guard them from the ſharpneſs of thoſe Liquors, but Mr. *Colbatch* was afraid the Oyl would increaſe the *Nauſea* at the Stomach, but what a groundleſs Fear was that; for nothing is more common than for common Drunkards after a Surfeit to drink great Quantities of Oyl to heal their Stomachs, and that Balſamicks are proper when the Lungs are ſo affected, is found by Experience, nothing being more common than to take Balſams for to heal the Lungs, and to correct thoſe humours that inflame them, ſo that ſo far Dr. *Fry* proceeded according to Reaſon and Experience, the next Preſcriptions were;

℞. *Antimon. Diaphoret. Corall. Rub. pp. Margarit. pp ana Drach. duas. m. f. pulv. in Chart. 12. æq. reponend.*

℞. *Aq. Hyſſop. cichorei. an unc. ſex. Limacum. Mag. Lumbricor. Mag. an. Unc. unam ſem. Cinnam. hord Unc. unam. ſyr. Capill. ven. Violar. an. Drach. ſex. m. f. Julap.*

℞. *Emp. de Cicut. cum Ammon. uncias duas.*

℞. *Sem. Cum. pulv. Unc. ſem.*

But

But for what end Mr. *Colbatch* hath ſet down thoſe Medicines is plain, *viz.* for the honour and credit of Dr. *Fry*, for conſidering the cauſe of Mr. *Turner*'s Diſtemper, *viz.* that it proceeded from hot Liquors inflaming his Lungs and crude raw Chyle obſtructing his *Pleura*, what more Rational Method could be taken than by Coral and Pearl, prepared to attenuate and diſſolve that crude indigeſted Matter, which obſtructed the *Pleura*, and at the ſame time by Diaphoretick Antimony to carry off thoſe hot Liquors by a moderate Sweat; for as long as they remained in the Maſs of Blood, the Inflammation could never be taken off, the Cauſe remaining in it. But Dr. *Fry* not only prudently gave theſe Medicines to attenuate the Coagulated Matter, and to carry thoſe hot Liquors out off the Maſs of Blood, by a moderate Sweat; but at the ſame time gave the aforementioned Balſamicks to heal the Lungs in the mean time, and to abate the Inflammation of the *Pleura*.

And that thoſe might be the more ſerviceable to Mr. *Turner*, Dr. *Fry*, along with the Powder gave alſo the Julep, which is made up of extraordinary good *Pectoral* Medicines: The *Hyſop* and *Succory Water*, together with the *Syrup*, contributing to heal his Stomach and Lungs, and the *Aq. Limac.* and *Lumbricor. Mg.* help to diſſolve that Matter which cauſed

his Pain, and alſo to carry off Part of his Diſtemper, if poſſibly it might, by Urin, and again, that nothing might be wanting, that could relieve Mr. *Turner*, Dr. *Fry* alſo uſed outward Applications, applying *Empl. de Cicut. cum Ammon.* to diſſolve that Matter that obſtructed the *Pleura*, that it might be carried off with leſs difficulty.

And now what Fault can be found with this, ſince there was all the Reaſon that can be expected to make one hope for Succeſs, from Good Medicines judiciouſly preſcribed? And what were the Effects? Mr. *Colbatch* himſelf truly confeſſes; when he came to him, the Pain in his ſide was gone, and that he ſweat prodigiouſly, with a ſhortneſs of Breath; little Reaſon then had they to diſcharge Dr. *Fry*, and Mr. *Turner* deſervedly fell a Victim to Ignorance and Mr. *Colbatch*; for had he been continued under the Care of Dr. *Fry* undoubtedly he was in a fair way of Recovery; for the Pain in his ſide being taken away, was a good ſign that Dr. *Fry's* outward Application together with the Medicines he gave inwardly had all the ſucceſs could be hoped for, and now all that was to be done was to carry off thoſe hot Liquors that he had drunk, which were diſcharged by Sweat, and had Dr. *Fry* been there who had Judgment and Skill to manage him, without Queſtion, after that Sweat, the Matter of his Diſtemper being

ing carried off, his *Peripneumony* with his ſhortneſs of Breath would have gone off, and as for his Pulſe it would have eaſily been raiſed by a moderate Cordial.

But for as much as I can gueſs by the Account that Mr. *Colbatch* himſelf gives, all the Reaſon that Dr. *Fry* was diſcharged was becauſe Mr. *Turner* was ſo weak with Sweating; but that was a Reaſon too ſmall to part with a Phyſician that had his Expectation ſo far in the removing of his *Pleuriſy*. For what is more common than for an Healthful Perſon, if he takes a Sweat, to almoſt faint under it, if it be violent, yet after that Sweat is over they preſently recover and find themſelves better in a ſhort time, and weakneſs in Mr. *Turner's* Caſe was nothing but what might be expected in two ſuch ſevere Diſtempers.

But one that would be cured in two Days, would not have Patience to ſtay three, and therefore Mr. *Colbatch* was in all haſt ſent for to be his Phyſitian.

Accordingly Mr. *Colbatch* came and finding Nature throw off the diſtemper'd Humor by Sweat, he preſently pour'd in Acid Medicines, and was not content with this but preſently ordered him to be laid in clean Linen, by which means he endeavoured all he could to ſtop that Sweating, ſo that the diſtempered Humor that ought to be carried off, was in great meaſure prevented, which op-

preſſing Nature with it's Quantity, Mr. *Turner* from that time by degrees began to yield to the Diſtemper, and ſubmit himſelf Mr. *Colbatch*'s Victim.

But that it may more plainly appear, that Mr. *Turner*'s Death might rationally be laid to his Charge, let us conſider how Mr. *Colbatch* his Acid inwardly, and his expoſing his Body outwardly, would influence him, and firſt it is plain, that let them be never ſo cautious, when his Body was in ſuch a Sweat, and all his Pores open, the *Circumambient* Air muſt needs affect it, and a great many of it's *Nitrous Particles*, getting into the Pores of his Body (for as Mr. *Colbatch* with his Spectacles perceived in his Treatiſe of the Gout, the Skin hath Receptory Pores) muſt needs thicken and coagulate the *Serum* of his Blood, which in that Temper was capable of receiving the leaſt Impreſſion from without. Now the *Serum* of the Blood being thus impregnated with Nitre, and at the ſame time his Spirits being fixed and depreſſed by an internal Uſe of Acids, and withal the Diſtempered Humor by that means kept in his Body: Death was all that could be expected from ſuch barbarous Uſage; but that Mr. *Colbatch* may be condemned by his own Words, I ſhall here to cloſe up this Chapter, bring his Words to witneſs againſt him, which prove, that his giving of Acids inwardly,

and

and his expoſing him to the *Ambient* Air in ſuch a condition was enough to kill, had he been in a better Condition then he was;for P. 39 of this Treatiſe he ſays, *Sweat is an Alkalious Excrement* and Page 37. *All the Alkalies that there is to be found in the Blood, is moſt certain an Excrement, and in a way of being carried off by ſome of the* Emuctories, *and if any one of the* Emuctories *be ſtop'd, that this Excrementitious Alkaly hath not room to paſs out by them, then there is a Diſtemper of ſome kind or other cauſed, the Blood being over Charged with this Excrementitious Matter. How many Diſtempers are occaſioned by what we call taking cold, which is nothing elſe but a Conſtipation of the Pores.* And now from theſe Words it appears that whatever keeps this Excrement from going off cauſes a Diſtemper, I having therefore from thoſe Words in the beginning of his Book ſhewed, that Acids by Coagulating keeps it from going off, it muſt needs follow Mr. *Colbatch* by this Uſage ſtoping that Sweat, hindred this Excrement from going off, and cauſed ſome Diſtemper, which joyning with his other Diſtempers,which he was ſcarce able to bear before, ſo overcharged and oppreſſed Nature that the Poor Gentleman was forced to dye for it.

Thus I have briefly taken a View of Mr. *Turner's* Caſe, wherein I have ſhewed the reaſonable Proceedings of Dr. *Fry*, and the moſt abſurd and fatal Conſequences of Mr. *Colbatch* his Acids, I ſhall now leave Mr. *Colbatch* to value himſelf over his Nonſence, and like a Dung-hill Cock to ſtrut over his Rubbiſh, he hath Reaſon to be proud without Queſtion, when he can perform ſuch Exploits as theſe in the midſt of his Knight-Errantry without Controul.

AN EXAMINATION OF Mr. *John Colbatch* HIS RELATION OF THE CURE Of a Perſon Bitten by a VIPER, &c.

Wherein it is proved,

That he neither Underſtands the *Nature* of thoſe Medicines he applied, nor the *Cauſe* of the Diſtemper.

LONDON,
Printed in the Year 1699.

AN EXAMINATION OF Mr. Pope's Character, &c. IN HIS RELATION OF THE CURE OF THE VIPER.

AN EXAMINATION OF Mr. *John Colbatch* HIS RELATION OF THE Cure of a Perſon Bitten by a Viper, *&c.*

WHilſt the former Sheets were in the Preſs, Mr. *Colbatch* having publiſhed another Specimen of his Ignorance, I ſhall in the next place proceed to an Examination of it; and tho' one would think, what he has ſaid was ſufficient to make the World cautious, yet I ſhall not think it too much trouble, to undeceive it a little further; and to ſhew, that the Perſon whom he pretends to have

have cured by Acids, was by no means cured by Acids, but ſuch Medicines as are generally uſed to correct Acids, and ſharp corroding Salts.

Which that I may do with all poſſible Brevity, I ſhall take the ſubſtance of what he ſays; paſſing by all thoſe unneceſſary Tales which have no Relation to the Cure: For his Book from the beginning to Page the 6th is filled up with an Account, how fooliſhly the Man came to be bit with the Viper, and how inconſiderately he was hurried about the Town afterwards, which being nothing to the purpoſe, I ſhall paſs to his Method of Cure.

And here, *Firſt*, it will be neceſſary to conſider, wherein conſiſts the Poyſon of that Creature, and then we ſhall be better able to determine what were his Proceedings in the Cure of it.

And becauſe I don't only write to ſatisfie the Publick, who are not competent Judges; but alſo to undeceive Mr. *Colbatch* himſelf, I ſhall here confute what he hath ſaid, by his own Words, we are therefore to believe, that all Bodies, from which can be drawn by Chymical Analization, a Volatile Oyl, are Acids, it appearing from his Appendix of Acids and Alkalies, that all Oleaginous Bodies are Acids; now if Mr. *Colbatch* will believe himſelf, he muſt disbelieve himſelf alſo; for from what he ſays Page 12, *viz.* he affirming

firming, that the Poyſon of Vipers is not Acid, he denys what he ſaid in his Appendix, where it is by his own Words pronounced an Acid, becauſe it contains an Oleaginous Subſtance; but well may Mr. *Colbatch* go on to contradict himſelf, who hath ſo often done it before; for from his Writings it is plain, that the longer he writes, the worſe he manages what he pretends to.

But I ſhall not here urge, that the Poyſon of Vipers is an Acid, from what he ſays in his Appendix; having in anſwer to that, made it appear, that what he there ſays is falſe.

But we have great Reaſon to believe that the Poyſon of Vipers, is an Acid corroding ſaline Humor, ſince in reſpect of the Blood, it cauſes for the moſt Part, the ſame Symptoms with *Mercurius Sublimat.* which I have there proved to be an Acid; for by that ſubtile corroſive Salt, with which it abounds; it corrodes and corrupts the Maſs of Blood, and by that Sulphureous Oyl, which is mixed with it at the ſame time, raiſes a Preternatural Ferment; thoſe Parts fermenting preternaturally with each other; and that it is an Acid, is further evident: Becauſe it hath the ſame Effects which Acids generally have; for as it is commonly known, that all Acids as Spirit of Vitriol, Alum, *&c.* diſpoſe the Maſs of Blood to Coagulation, and that when

when the Stomach abounds with Acids, as in Childrens Stomachs it curdles, ſo does this Poyſon curdle the Blood.

Page 14 He Inſtances *Lemery*'s Conceſſions to prove it an Alkaly; but we have ſo much Reaſon to believe, that it is an Acid, that except *Lemery*, or Mr. *Colbatch* prove it, and diſprove what I have ſaid, we deny what he ſo willingly grants. But,

Page 16, Mr. *Colbatch* ſays, *Hoffman ridicules Charras* for aſſerting, that it is an Acid; for ſays he, *if it were ſo, how could the Juice of Citrons (which is an Acid) afford the Patient any Relief.* But if this be all the Reaſon that *Hoffman*, or Mr. *Colbatch* have to *ridicule Charras*; I am afraid they have very ſorry grounds for it; for it may very eaſily be underſtood, how a Volatile Salt, tho' Acid, may be corrected by a crude Acid, for Volatile Salts conſiſt of Parts ſo minutely rarified, that they are eaſily diſſolved, and put into ſo brisk a Ferment, as to penetrate and corrupt the whole Maſs in a ſmall time; whereas fixed crude Acids, whoſe Parts are unapt for Motion, are not ſo eaſily diſſolved, but mixed with thoſe more fierce volatile Salts, take off their force, and dull the Edges of them, and ſtop their Motion by lying in their way, and from hence appears the Reaſon why *Elixir Vitrioli*, abated the Symptoms, for the preſent, which he mentions Page 6, not becauſe that *Elixir* expelled

pelled the Morbifick Matter, but yoked up the more Volatile Parts of the Poyſon, for a while.

But to prove more fully, that the force of this Poyſon depends on a corroding Acid Salt, let us conſider the Method of Cure, where he gives *Fol. Rutæ. Rad. Angelic. Hyſpan. & Rad Serpenter. Virginenſ.* in great Quantities. Now if we look into *Sennertus*, the Medicines which are there are of the ſame Nature with theſe, which are all uſed to expel Poyſon, and to correct Acidities, which coagulate and thicken the Maſs of Blood; yet theſe Medicines Mr. *Colbatch* muſt needs call Acids; but from hence it appears, that they are ſo far from being Acids, that they are indeed quite oppoſite, and although, as I have often taken notice, Mr. *Colbatch* takes the Liberty to change the Names of Things, and calls them what he pleaſes, yet he might with equal Reaſon call Sower, Bitter, as Bitter Acid; but ſince it is evident from the Taſte of theſe Medicines that they are by no means Acids, and from the Books of Learned Men, that they are uſed amongſt thoſe Antidotes, which expel Poyſon and correct Acids, it conſequently follows, that they cannot be Acids themſelves, but we have Reaſon to believe the Poyſon is Acid, becauſe theſe which are of a contrary Nature to Acids expel it.

But

But Mr. *Colbatch* will ſay, that tho' theſe be not Acids, yet ſince he gave Acids along with them, it could not have been cured without thoſe, but we are rather thence to underſtand, how ſorrily Mr. *Colbatch* underſtands the Practical Part of Phyſick; who gives one Medicine to expel, and another to to hinder it's Expluſion, and that Acid would hinder, and not promote the Expluſion of the Poyſon is plain, from Mr. *Colbatch* his Method, which he took with Eſquire *Turner*; for there to the Gentlemans great Diſadvantage, he acknowledges, that the deſign of his giving Acids was to ſtop Sweating, and to keep the Diſtempered Matter from going off by Tranſpiration, and if Acids there would ſtop Traſpiration, and hinder the Diſtemper'd Matter from going off; by the ſame Rule alſo, it would hinder the Poyſon from being expelled; and it muſt needs contribute much to the Honour of the Ingenious Mr. *Colbatch*, that he gives one thing to expel Poyſon, and at the ſame time another thing to prevent the good Effects of that; Contradiction is one of his greateſt Qualifications, and therefore he ought to be looked upon for it, withal the Reſpect due to ſuch Merits.

And Mr. *Stringer* may thank God, that he had ſuch a Prudent Man as Dr. *Slone* along with him, who knew how to manage ſo

Dogmatical

Dogmatical an Impoſtor, as Mr. *Colbatch*; for had there not been enough of Virginian Snake Weed, to overpower the Acids, and to expel the Poyſon, it would have ſoon return'd with it's full Force, the Acid only being able to check it, and keep it under for a while, and by no means to prevent it's ill Effects, for the future; for as it is an old Maxim ſo it is as true.

Sincerum niſi Vas quicquid infundis aceſcit.

And thus much may ſerve in Anſwer to what Mr. *Colbatch* ſays concerning a Viper; for tho' he hath troubled himſelf to tell a Parcel of idle Tales, which are ſo much unfit to appear in Print, that they ought not to be mentioned even in Converſation, yet I ſhall not think it neceſſary to take notice of them, all that he ſays in relation to the Cure of the Viper being contained in three Leaves.

An EXAMINATION of what Mr. Colbatch *says further in Vindication of his Hypotheſis.*

HAving already proved, that what he ſays concerning the Cure of the Perſon bit by a Viper, ſo far from being any thing to his Credit, that it only ſhews his Ignorance, I ſhall now proceed to examin what he ſays further; in favour, of his Hypotheſis.

And having before in my Examination of his laſt Book, given my real Sentiments of this Controverſy betwixt Mr. *Tuthil* and Mr. *Colbatch*, *viz.* That they are both out of the way, and are ſo far miſtaken, that neither of them ſays any thing to the purpoſe, I ſhall not enlarge here, but ſhall only take Notice of what Mr. *Colbatch* hath ſaid further in favour of his Abſurdities; and ſhall paſs by all thoſe impertinent and frivolous Stories, which are rather a Scandal to Phyſick, than themſelves, becauſe any Body that hath Judgment, and reads their Nonſence, are certified nothing better can be expected from them.

Yet notwithſtanding their Ignorance, they compliment one another very prittily, and Mr. *Colbatch* declares his deſign in ſo doing,

is

ſs, only to ſhew his reſpect to one, that he hopes can do him no ſervice in convincing him.

But to examin what relates to his Abſurdities concerning Acids and Alkalies Page 25 He ſays; *In very many Conſumptive Caſes, it is uſual for the Patient to ſpit up perfect Chalk, and that in great quantities: Now if the Blood were overcharged with Acids in Conſumptions, the whole maſs paſſing ſo frequently through the Lungs, could not fail of being ſweetned by the Chalky Alkaly.* How abſurd it is to call tough Phlegm, Chalk, will be ſo evident to any one that miſpends their time in reading his Book, that it would be unneceſſary to ſay any more concerning it: and that, tho' it were an Alkaly, it would not at all contribute to ſweeten the Blood, will appear from what I have already ſaid, when he aſſerted the ſame Abſurdity, about that Coagulated Matter which makes up the Nodes in the Gout, *viz.* that it lies out of the way of Circulation, or if it did not, it could abſorb Acids no longer, when once it's Pores were filled, which would be in a Moment; but it is evident, that it is ſo far from being an Alkaly, that it is only crude *Serum* too much thickned by Acids, and hardned into Phlegm, the Watery Parts being evaporated by Heat. And that it is the Nature of Acids to thicken ſuch Humors hath ſufficiently appeared from what I have ſaid, and from himſelf in Mr. *Turner's* Caſe, where he gives Acids, which thickning the *Serum* of the Blood made it incapable of going off by Tranſpiration.

Page 27 He ſays; *The Phoſporus is a true Animal fire, and is to be extracted from all Animal ſubſtances; and if it did not exiſt in them, how is it poſſible, for it to be extracted from them.* To this one that does not underſtand Phyſick may anſwer, as poſſible as for a Cart Wheel to be made of a Tree, which People don't therefore conclude exiſtent in the Tree in the Form of a Wheell; but this is an Inſtance which a Coach-Maker may give againſt his Book, and therefore I ſhall give him a Philoſophical One, and ſhall leave him to

consider, whether there be fire in a green and growing Tree, and if it be, how comes it not to shew it self, when we are certain most of it's Substance may be turned into Fire.

Page 31 He says, *I do still affirm that Fevers in general do proceed from a Constipation of the Emunctories.* And this Affirmation is very little to his purpose, for since he elsewhere says, that all the Excrements of our Bodies are Alkalies, Alkalies cannot hinder their Evacuations, but only Acids, which by contracting the Pores of those Emunctories, and withal thickning the *Serum*, make it unfit to be carried off.

Page 34 He says, *By the way I beg of you that you will not rank the* Rad. Serpentariæ *with the* Pulv. è chelis *and* Spr. CC. *for the* Rad. Serpentariæ *belongs to me.* Truly Mr. *Colbatch* does well to claim his Priviledges, but there is no other Reason why it should not be classed with *Pulv. è chelis*, but this, that it corrects Acids abundantly more powerfully, and if that which evidently tastes Bitter and destroys Acids can be an Acid, then Acid is Bitter, and Black is White, but till Mr. *Colbatch* can prove that, *Rad. Serpentariæ* will be no Acid.

Page 35 He says, *I do boldly assert, that in no Fever that ever I have yet met with, let them be either Benign or Malign, have I ever yet observed, that the Patient hath been in the least Sensible of any Acidity in the Stomach or Mouth.* But notwithstanding Acidity is not perceivable in the Mouth, yet it is probable and true, that Acidity is the occasion of the foulness perceived there, by making it too thick and clammy to go off, by other proper Passages, and Mr. *Colbatch* so far is Block-head-like in the Right of it; for sometimes they have a clammy bitter Taste in their Mouths, but yet according to his own Confessions, Acids are the Cause of that Bitter Taste; for he says Acids are Bitter, Namely, *Rad. Serpentaria.* Again if Acids are Bitter, perhaps he will say *Choler*

is an Acid, and no doubt, but if it were for his purpoſe, he would ſay ſo, had he not elſewhere called it an Alkaly. But that it may be more evident, that Acidity is the Cauſe of all thoſe ill Taſtes, which Feveriſh People have, we are to remember, that he often aſſerts, that all the Excrements of our Body are Alkalies, and if ſo, Acidity is the Cauſe of thoſe ill Taſtes in the Mouth, becauſe they alone, according to the Doctrin of Acids and Alkalies, can hinder theſe Alkalies from going off by their proper Emunctories, which I have ſufficiently proved before, and therefore need not ſay any more here.

Page 41. Firſt He ſays; *The Life of Man is Flame*, &c. And Page 42 he asks, *If Fire is not actually exiſtent in Animal Bodies, how is it poſſible it ſhould be extracted from them?* As for the firſt of theſe I have Anſwered it ſufficiently in my Treatiſe of the *Heat of the Blood*, and therefore I ſhall refer the Reader to that for an Anſwer, it being not neceſſary to tranſcribe all that I have there ſaid in Anſwer to Dr. *Willis* his Opinion.

All that he further ſays from Page 42 to 54, is to aſſert, that there is Flame in the Blood, and that there is no Fermentation. But it being only Dr. *Willis* his Opinion, I ſhall alſo refer the Reader for an Anſwer there, and I wonder Mr. *Colbatch* did not think fit to Vindicate Dr. *Willis* from thoſe Objections, but the Reaſon I believe is, becauſe he could not; for when I was lately in *London*, he told me he had writ ſomething to this purpoſe, and when I asked whether he had anſwered my Book, he told me he did not love to mix his Notions with other Men's, and that he would not read my Book till his was printed, which I conceive was only an Excuſe, becauſe at that time he had writ moſt of this Book, againſt *Tuthill*, and was willing to print it, againſt him, tho' at the ſame time he knew my Book contained a Confutation of it, all that he ſays coming to no

more, than that the Blood grows hot by Accenſion and not by Fermentation; the former of which is ſufficiently confuted in my Anſwer to Dr. *Willis*, and tho' I have aſſerted, that the Blood grows hot by Fermentation, yet any one that reads my Book, and compares it with what he ſays, will ſee, that I don't mean by Fermentation, ſuch a Fermentation as he here denies, but only ſuch a Degree of Motion, of the Minute Particles of Matter, as are able to cauſe a Senſation of Heat upon our Senſory.

Page 44. To prove that Heat is not produced after the *Carteſian* Hypotheſis, He ſays; *I can aſſure you I know ſeveral Fluids the more brisk they are moved, the colder they are; as for Inſtance, a River is always colder in that Place where there is a quick Current, than where the Water ſtands ſtill: The Air is always more or leſs cold, according as the Motion of it is greater or leſſer, and I can aſſure you, I have been almoſt ſtarved when forced to Travel in the high Winds in the Winter time, at which Seaſon the Air is moſt full of Nitrous Particles.* And again Page 50, He ſays; *If the progreſſive Motion from the Heart to the Extremities gives it it's Heat, by the ſame Reaſon, I think the Water which runs from our Cocks ſhould be warm alſo.* Now from hence we way eaſily gather, what an extraordinary Philoſopher Mr. *Colbatch* is, who attributes the Heat or Cold of Fluids, to a collective Motion of a whole Maſs, inſtead of the Particles which conſtitute that Maſs; for he ſays a River is Coldeſt where the Current is greateſt, and to this I Anſwer, that I, having given the Reaſon of Heat, in my Treatiſe *of the Reaſon of the Heat of the Blood*, I need not repeat it again; but leaſt Mr. *Colbatch*, when he finds it there, cannot apply it, I ſhall tell him, that the Reaſon why Wind and Water, tempeſtuouſly moved, cauſe Cold, is, becauſe thoſe Parts are more forcibly driven upon the Senſory; and how they cauſe a Cold Senſation there, is plain from what I have ſaid concerning *the Uſe of the Lungs*, in admit-

ting Nitre into the Blood, where I have aſſerted, that, tho' Nitre be in a gentle Motion it ſelf, when Fluid in the Air, yet it is Naturally inclinable to reſt, and diſpoſes thoſe Humors to a reſt with which it is mixed; for which reaſon Water freezes in the Winter; and tho' the Water and Air in which this Nitre ſwims be in Motion, yet that is not ſuch a Motion as cauſes Heat; for a Senſation of Heat depends on Matter in ſuch a degree of Motion as is a little above Nature, which preternaturally affecting us, cauſes Heat, and that Motion, is not a Motion of a whole Maſs collectively, but a ſwift inteſtin Motion of the Parts of that Matter ſubtilized and rarified to a certain Degree; from whence it appears, that tho Water and Air be in Motion, yet the Nitre which ſwims in them, being laid down upon the Senſory, diſpoſes thoſe Fluids about it to reſt, by which means there being a lower degree of Motion, than is requiſite to preſerve a Natural Temper, we feell a contrary Senſation to Heat, and if ſo, the more theſe Nitrous Parts are forced upon our Body, the greater muſt be the Cold.

And as for what he ſays of the Progreſſive Motion of the Blood in the Veſſels, I never heard that any ever affirmed it to be the Cauſe of Heat; ſo that there he might have ſpared what he hath ſaid againſt no Body; but tho' Water in a River moved by ſome accidental Cauſe in a whole Stream, does not grow hot, yet if it be ſet over a Fire where it hath an Agent ſubtile enough to work upon it's Minute Parts, and to put them in Motion, it ſoon changes it's Temper.

Page 61 He ſays, *I am very glad you own Alkalies to abound in Pleuriſies and Rheumatiſms and other Inflammatory Diſtempers.* But Mr. *Colbatch* muſt not think, that all the World grants it, becauſe Mr. *Tuhill* cannot defend Truth, and therefore I having proved, that all thoſe Diſtempers proceed from Acids, I expect he ſhould confute what I have ſaid, or he gives up his Cauſe.

Page 64. He says; *Now for want of a due Secretion by the Excretory Vessels, the Blood is clogged with too great a Quantity of* Serum, *which* Serum *being admitted into the Lymphatick Vessels, and being impregnated with Alkaline Particles, cannot freely pass along these Vessels by Reason of it's gelatinous Quality*, &c. And again Page 65 and 66 He says; *Such are the Excretory Glands of the Skin, the* Glandulæ Renales, *the Glands of the Liver*, &c. *all which seperate an Alkaly from the Blood to be thrown off by Excrement, and if by any Accident these Glands are made uncapable of performing their Office; so that the Blood cannot be rid of it's Excrements then a Distemper of some kind or other must necessarily follow*, and Page 69, *This damnable Distemper* (really a very pretty Epithite) *which although it be rately cured in a confirmed State, yet in the beginning, nay after it hath made some progress, is frequently to be done, and that as effectually by Chalybeats and Bitters, as by any sort of Medicines. But here for want of making Experiments, you say that Steel, and the Bitter Herbs are Alkalies.* And again, Page 72. He says, *As for Bitters I will be bound to lay a good Wager with you, that if you put a Pound of Centuary, or Wormwood into a Retort, and distill it with an easie Fire till all be come off that will, and afterwards calcine the* Caput Mortuum, *and extract the fixed Alkaly from the Ashes, if you don't find a much greater quantity of Acid than Alkaly*, &c. And from hence he would infer, that Bitters are Acids.

But he hath rather taken an effectual way to prove the Insufficiency of Chymistry, in discovering the Principles of Bodies; for if it will alter Bitter, and turn most of it Acid, who can be so stupified as to believe, that this discovers the Nature of Bitter? Can Aloes be turned into Juice of Oranges, and Aloes not be destroyed? It's in vain to reason with such Ideots; yet this is not all, we may throughout these Quotations see, how miserably the dull Soul forgets himself, having repeated the same things often in other

Books; and also how blindly he contradicts himself here, according to his Custom; and how fully he confutes himself. For first, Page 64. He says, *The Serum being too much impregnated with Alkaline Particles, cannot pass free through the Vessels, by reason of its Gelatinous Quality*; as if the Gelatinous Quality depended on a Mixture of Alkalies, whereas it appears from the Experiment he mentions in his Treatise of the Gout, that the whole Serum of Healthful People is Alkaline, and abounds with Alkalies, where there is no such Gelatinous Quality; and therefore as I have often taken notice, we are to conclude, that the Gelatinous Quality depends on a mixture of too much Acid; because, as I before said, that is said to be the Cause of an Effect, in whose Absence there is no such Distemper, but on the contrary when mixed with it.

From whence it appears, that the Reason why the Excretory Glands cannot perform their Office in evacuating Excrementitious Alkaly, as he says, Page 65, 66, is, because Acid is mixed with it; and this is certain from his own Words; for if the Excrements be Alkalies naturally, they would not obstruct, were there no Acids to coagulate them.

But let us see how coherent Mr. *Colbatch* is in his Thoughts. Page 69. He asserts, That the Distemper, which in a Passion he calls *Damnable*, if curable is to be cured by Chalybeats and Bitters, the former of which I have before proved an Alkaly, and that Bitter is not Acid, any Body knows, that can distinguish betwixt Tastes; but if Mr. *Colbatch* can perswade People, that Wormwood is Acid, he may make any thing go down with them, but since Children have too nice Palates to be so deceived, I hope those of riper Years have not lost their Taste.

All that I need further to take notice of Mr. *Colbatch* his Productions in these Quotations, is another Wonderful Confutation of himself: For Page 66. He says, *The bitter Excrement of the Liver, to wit, Choler, is an*

Alkaly

Alkaly. Yet Page 72. Bitters are Acids, and consequently Cholerick, as may be seen in the Words I have quoted. I might take notice of other Absurdities and Falsities contained in the foregoing Quotations, but what I have said being sufficient, I shall not extend a Book of this kind to too large a Compass.

Page 91. He says, *The Blood cannot superabound with Acids* &c. — *Because the Stomach will not receive or retain more than it hath occasion for.* The Reason he gives a little before, is, *If at any time People are not sufficiently cautious of that Matter, but load the Stomach with more manifest Acids than the Body hath occasion for, she won't fail of expelling them by Vomit.* That this is false, every Body knows that have but lived in the World long enough to take notice of what occurs daily; for nothing is more common than for Children to bring Distempers upon themselves, by eating of unripe Fruit, and not only Children, but grown People; and these *Mr. Colbatch* cannot deny to be Acids surely, if he remembers what he ascribed long Life in *Herefordshire* to, viz. eating Fruit; besides, it is too commonly known, that many People almost ruin their Constitutions by drinking Vinegar, the very same Acid he mentions.

And thus I have gone through all that he further says, concerning the Use of Acids, and proved it to be as absurd and ridiculous as the rest of his Incoherences; and now shall leave him to consider when he writes again, whether it will not be prudent to read his former Books over again, lest he, since he is so forgetful, should be guilty of too much Repetition; for in what he hath already writ, he hath repeated the same thing so many times over, that were the Repetitions taken out, his Books might all be writ in half the Compass: And now, since I have answered them all, I shall give him this Caution, That if he repeats any thing again, which he hath already writ, without necessity, I shall only need in answer, to shew where I have already confuted it.

F I N I S.

AN

ANSWER

TO

Dr. *LEIGH*'s *Remarks*

ON A

TREATISE

Concerning the

Heat of the *Blood.*

Together with

Remarks on Dr. *Leigh*'s Book, Entituled *Exercitationes Quinq; Printed* at a Private *Press* in *Oxford*, without the *Licence* of the *University.*

AS ALSO,

A short View of Dr. *Leigh*'s Reply to Mr. *Colbatch*, &c.

Quo semel est imbuta recens servabit Odorem
Testa diu.-------

LONDON,
Printed in the Year 1699.

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TO

Dr. LEIGH'S Remarks

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Office, without the Licence of the

Author.

AS ALSO,

A Letter with Dr. Leigh's Reply to Mr. Co.

[illegible]

[illegible]

[illegible]

Printed in the Year 1699

AN

ANSWER

TO

Dr. *Leigh's Remarks*, &c.

SOON after I returned from *London* to *Oxford*, I received a Sheet of Paper entituled, *Remarks* on my Book, *concerning the Heat of the Blood*; to which there being no Name prefixed, I could not imagin who it should come from; but presently after being inform'd by a Friend at *Chester* (who was concerned to see that you had lost the Use of your Reason) that it was the elaborate Work of such an unfortunate Author, and also having received a Letter from one in *Mancheſter*, to whom I am obliged for acquainting me, that you are so fond of it, as to own your self the Author of so polite a Piece; I had Reason to ascribe the Praise and Honour due to a Work of so extraordinary Merit to the inconsiderable Author; A Title, which I profess, I, by no means envy you for, and therefore with all the Submission due to a Man so mighty in his own Conceit, and so contemptuous in the Opinion of the Learned, I beg your Pardon, if I am too forwards in contributing to your Character, by letting the World know, to whom I am obliged for such a signal Token of

Favour, and they for ſharp Wit and ſuch a wonderful Strain of Phancy; Phancy! Below the common Strain of rational Creatures, yet the ſtrongeſt Efforts of Dr. *Leigh*'s Underſtanding; and what I hear is according to your laudable Cuſtom, whenever you meet with any thing that is contrary to your own wild Notions or a Subject of your Envy.

I was indeed told by ſome Friends, that nothing which Dr. *Leigh* could write, would be worth my taking Notice of; therefore this, by no means was: Nevertheleſs, taking a Survey of your *Remarks*, and finding throughout the whole, terrible ſtrong Symptoms of a ſick Brain, and not in the leaſt Motives to any thing but Pity, I thought it a piece of Charity to let you ſee your own Infirmities; for your Underſtanding is not only very much diſtemper'd, but withal your Reaſon ſo deprav'd, if not altogether loſt, that I fear your Diſtemper is ſcarce curable; your *Remarks* being nothing but a heap of Incoherences, which are ſtrong Arguments that you are very foul within, and very far gone; for would any Man in his Senſes ever yoke a *Pig* and an *Elephant* together in oppoſition to a *Treatiſe of the Heat of the Blood*? Or could a Man who had not quite loſt his Reaſon, compare a *Mouſe* and a *Cheeſmonger* together? I warrant, you thought my Book was two hard a Task for an Animal of your Size, except it had ſharper Teeth than your ſelf, or of a greater Bulk, otherwiſe your depraved *Cockluſt* which you call a Head, would ſcarce have thought of an *Elephant* or a *Mouſe* to devour it.

But to what Purpoſe is it to talk to a Man ſo ſtrangly deprav'd? Since it is as impoſſible to perſwade you that you are not in your Senſes, as to cure you? Nevertheleſs give me leave to tell you, you'll ſcarce be cured till made ſenſible of your Malady; and tho' Crazy Men are uſually angry at thoſe that tell them

them ſo, and not apt to believe it, I deſire you to be convinced for your own ſake.

Yet it would be more advantage to me, could I perſwade the World that you are in your Senſes, becauſe it might be preſumed that you, who in your Paſſion, have expreſſed ſo much Zeal againſt me, would alſo here have produced Reaſons againſt my Book had it lain in your Power; and therefore your *Remarks* would be a Recommendation to my Book, they ſhewing that Dr. *Leigh* can give no Reaſon againſt it.

For which Reaſon I would perſwade the World, that you are neither crazed nor mad, becauſe you never arrived at ſuch a Degree of Wit to go mad, which tho' a ſtrong Argument, will not prevail; they think it is impoſſible any Man in his Senſes ſhould rave out ſuch ſtuff; and truly, a Man in his Senſes, would ſcarce think ill Words without Argument ſufficient to confute a Rational Hypotheſis.

But I confeſs, I can have little ſatisfaction in talking to a Madman, and therefore, for my own ſake, I ſhall only conceive all this proceeds from Paſſion and Ignorance, and tho' it be not much better to talk to an Ignorant Man than to a Madman, yet it is a little more excuſable, and I may make a better Apology to the World for it, becauſe one that is ignorant may be inſtructed.

But the Town of *Mancheſter* perhaps may ask, Can Dr. *Leigh* be ignorant, who tells News ſo prettily? Should ſuch a Queſtion be asked, I ſhould deſire them to read his *Quinq*; *Exercitationes* and *Remarks*, and they will find Phyſick requires more ſound Judgment and Reaſon than News, or than Dr. *Leigh* hath there laid down. But they ſay he does ſome Cures in the Neighbourhood? To which I anſwer, that a ſerious old Woman with two Receipts would exceed him to admiration; and that he is very ignorant in Phyſick will appear by and by; for firſt his *Remarks* are

only made up of *Remarks* on *Pigs*, *Mice*, *Elephants*, *Cocklofts*, &c. and Queſtions concerning my Book, which are rather an Effect of his own Ignorance than any Fault in my Book; for ſome things he ſays he does not underſtand, others he asks how can they be ſo, and that other things cannot be ſo: But I am to be blamed for taking no more notice of the Doctor than to neglect to direct my Diſcourſe to him, eſpecially, when I talk of Ignorance, with which he is ſo well acquainted; and therefore Doctor when you ſay that ſuch things as I have proved cannot be, I conceive it proceeds from raſhneſs of Judgment rather than Reaſon; becauſe you have given none, and therefore I would adviſe you to look into the firſt Chapter of the general Epiſtle of St. *James v.* 5. *If any Man ask Wiſdom, let him ask it of God:* And when your Prayers have proved effectual, you will be more capable of underſtanding thoſe Queſtions which you ask, by which means your Judgment will be better Qualified in reſpect of the latter.

And that your Neighbours may judge what a Judicious Phyſician you are, I ſhall take a View of your *Remarks*, and ſee in what ſort of ſubjects your Excellency lies in. And truly Sir, were it not the Wiſe Man's Advice to anſwer a Fool according to his Folly, leſt he ſhould be wiſe in his own Conceit, I ſhould abhor the Thoughts of ſpending a Minute upon what you think witty: But to make you ſenſible what reaſon you have to be humble, I ſhall run over briefly the Subjects of your Thoughts; And,

Firſt, We may take notice that Pag. the 4th you have been a mighty Man at making Obſervations among the *Pigs*, where by the ſtrength of imagination, the ſight of a *Pig* hath put you in mind of an *Elephant*; and according to your profound Judgment you have diſtinguiſhed betwixt theſe Animals; and in imitation of the *Pigs*, Page the 11th, you have

condeſcended to take a C--T--d in your Mouth, flattering your ſelf there was *a Roſe in the Surface*, your diſappointment wherein, I ſuppoſe, made you ſpit it out at me: But this is beaſtly Manners, truly Doctor, and had you not been a ſubtle Pig indeed, you might have diſgorged the Materials of your Underſtanding another way, without fouling Paper with ſuch Stuff; but perhaps your brutal Obſervations have not quite degenerated you into that Species of Animals, and that glimmering of Reaſon you had left, directed you to put *C--T--d* in your *Remarks*, to put People in mind what uſe to make of them, and if ſo, you have your Deſire; for moſt People that read them, preſently lay them up for a *Bog-houſe* Uſe, only ſay it's a pity, but Dr. *Leigh* ſhould have the Office of a *Bog-houſe*-Door-keeper at *Brazen-Noſe* to make public Uſe of what he hath provided; for moſt People are afraid of fouling their Fingers with a Piece of Paper the Doctor hath dirty'd already.

But *Secondly*, This is not all, you have not only been a great Critick amongſt the *Pigs*, but have pry'd cloſely amongſt the Dairy-maids, where you have metaphorically called the *Mouſe* a *Cheeſmonger*. Poor Animal! Alas! That the *Mouſe* who hath long enjoyed a Freedom from the Preſs, ſhould be trapp'd, remarked upon, and miſcalled by Dr. *Leigh*. A very fine Subject for ſo ſubtile, ſo cunning an Author!

Page the 8th you have put us in Mind, that you are a Learned Man amongſt the School Boys, who have not yet forgot to play at Ball; but Doctor, for my part, ſince I have left off ſuch things, I ſhall leave Fools and Children to play together.

Fourthly, Amongſt theſe Niceties you have acquainted the World, that the *Pudenda of a Salt Bitch* hath been a mighty Subject of your Admiration, and perhaps you have ſometimes envyed the Dogs Felicity in the Enjoyment, and it's a wonder you never proved

Rival. Poor Man! Man did I ſay? Poor Childiſh, Peeviſh Creature! Who is it but pities you, that you ſhould employ your Thoughts on no better Subjects.

But it ſeems theſe poor Animals are not only the Subjects of your Revenge, but *Iriſh-Men* and a whole Nation muſt have a Jeſt upon them, for Laughter's ſake, and be call'd *Fools*. Pray Doctor, what wrong have *Iriſh-Men* done you? ſurely you don't think me one; No, you are ſenſible I am your Country Man; but ſince no Body can ſtand out of the reach of ſuch Poyſonous Air as your *Remarks* were made in, give me leave to tell you in your own Words, that ſome ſuch *Air hath influenced you*, or your Wit might have been a little more cleanly.

Thus far Doctor, I have Anſwered you *according to your Folly, leſt you ſhould be Wiſe in your own Conceit*; but none but Dr. *Leigh* can be fond of ſuch *Remarks*, and you have ſo little Reaſon that I ſhall alſo take the *Wiſeman's* Advice, who ſays, *Anſwer not a Fool according to his Folly, leſt thou ſhould be like unto him*; for indeed the Learned World hath got ſuch an Opinion of you, that of all the crazed Men, or Men in their Senſes I know, I would not chuſe to be like you. I ſhall only therefore let you know, that the Cook and Skulleon of *Brazen-Noſe*, having held a Debate concerning the 5th Page of your *Remarks*; they fell into a Paſſion, becauſe you have laid their *Scotch Scollops* in ſuch Dirty Language; ill Words being no good Sauce.

Thus far Doctor, I have traced the Symptoms of your Diſtemper, and taken a View of ſome of the profound Obſervations you are excellent in; I might indeed go on and take notice of your *Remarks* on *Eog-horſes*, *Duck-ſhot*, Roger *of* Caverly, *the Wiſe Men of* Gothan, and Diego *with his* Spaniſh *Geeſe*; but leaving theſe I ſhall make my *Remarks* on a *Man-*

cheſter

cheſter Gooſe, and ſhall proceed to give you a little Information of thoſe things which you are Ignorant of; and ſince your Underſtanding is ſo far vitiated may I endeavour to make you a Man of a little more Underſtanding.

Page the 3d you ſay, *You find I think, Fire is not actually Hot in it ſelf, but as it affects the Senſory*: What a quick-ſighted Man that can find a thing at the firſt ſight, when it is before his Eyes! It is a Wonder, that one that raves of *Spaniſh* Geeſe and ſuch Creatures, ſhould have a Tallent at diſcerning, for Doctor you have found it right, for really I think Fire is not actually Hot in it ſelf, but as it affects the Senſory; and I, having given my Reaſons for it in my Book, ſhall think ſo ſtill till you have anſwered thoſe, and given me Reaſons to the contrary.

Page the 6th you ask, *How comes it to paſs that a Nerve will not ſwell above the ſtraiteſt Ligature, or any of this Mucilage diſtil upon Section, or cannot by Preſſure be ſqueezed from it?* I am glad a Man in your Condition deſires to be ſo informed; and therefore I ſhall tell you that why it will not diſtil upon Section nor be ſqueezed out by Preſſure, you might have learnt in my Book from Page the 86th to the 91ſt, which I need not repeat here; and as for the Reaſon why a Nerve will not ſwell above the ſtraiteſt Ligature, it is very plain; for any one that does but underſtand, how the Nerves are branched up and down the Body, and how they communicate with each other, and withal how gentle the Motion of the Spirits is through the Nerves, in compariſon of the rapid Motion of the Blood through the Sanguiferous Veſſels, will eaſily underſtand what a little thing ſtops the force of them, if a Paſſage be denied, and how their Paſſage being ſtopped that way, they flow more plentifully into other Parts; and you might with as much Reaſon ask why a Leaden Pipe through which

Water

Water is forced, does not ſwell upon the ſtraiteſt Ligature? For conſidering the Strength of the Nervous Coats, and that ſmall Quantity of Spirits which circulates through them, the Force cannot be ſufficient to diſtend them ſo powerfully, as is requiſite to make them ſwell upon a Ligature; for tho' the Spirits, when mixed with the Blood, violently ferment, yet when kept ſeparate in their proper Veſſels they do not.

In the ſame Page, you ſay, *I take a great deal of Pains to ſhew, that the Animal Spirits heat the Blood by the Glandules, thoſe Emunctories of the Body.* But here Doctor, you have only ſhewed your Parts ſo far, that you will tell Lies to make your ſelf merry; for I am ſure I have no ſuch Words in my Book, therefore you muſt be very much out of Order, and it is a bad Symptom in all hot Diſtempers, eſpecially Fevers, of the Brain, to rave ſo ſtrangely; but truly I pity you, you not only fancy Things to be in my Book, which are only in your own Head, but are mightily affected with the Fumes of a *Bog-houſe*, which you mention Page the 7th, which is another Memorandum what uſe to make of your *Remarks.*

Page the 7th you ſay, *There is not one Notion in my Book------but what is taken either from Dr.* Gibſon, *Dr.* Willis, *Mr.* Boyle, *Dr.* Mayow, *Dr.* Connor, Monſieur le Grand [redacted] *or the* Exercitationes Quinq; *lately Printed* (at a Private Preſs) *in* Oxford. But Doctor, tho' you think fit to tell the World I have read ſo many good Books (except the laſt) I challenge you to ſhew my Notions were taken out of any of them, or any others, and had you been in your Senſes you might have ſhewn me where what I have ſaid was to be found in thoſe Books; but I queſtion, whether you have read them your ſelf, except the *Exercitationes Quinq*; which I ſuppoſe is the Cauſe of your Paſſion; becauſe it is not taken notice of by

the

the Learned; for which Reaſon I have taken care to place a Diſtance betwixt it and thoſe Authors, too good to be nam'd with ſuch Company.

Pag. the 9th, you quote two Sentences out of my Book, and at the ſame time dream (for ſurely you are not awake) except you rave of Contradictions; but ſince no body can ſee any Contradiction there, I ſhall in ſhort tell you, that thoſe two Sentences differ only in Words not in Signification.

In the ſame Page you ſay, *I have not fully replyed to* Diemerbroek *nor Dr.* Henſhaw, *and that I am the firſt Man that ever diſcovered cold Chyle in the Body of a living Animal.* As for what I ſaid to *Diemerbroek* and Dr. *Henſhaw*, tho' I might have ſaid a great deal more, yet what I have is ſufficient, and as for my diſcovering cold Chyle in the Body of a living Animal, when your Indiſpoſition is a little abated, look into my Book and you will ſee how wild you were in your Fit, for I don't ſay there is cold Chyle in the Body of a living Animal, but only Pag. 66 of my Book, *He might as well have ſaid, that there is ſo great a Diſſimilitude betwixt hot Blood and cold Milk, that as ſoon as*, &c. which is as much as to ſay it is impoſſible. And which is only ſpoke in reference to ſuch a Liquor without the Body; beſides, Milk is not Chyle, nor is Chyle called Milk in the Body of a living Animal.

Pag. the 10th you ſay, *All the Names in* Europe *cannot give me the conſtituent Parts of a Philoſopher.* Strange! How peeviſh, crazy Pates are ſometimes! Truly Doctor, you have hit the Nail on the Head: Mens Names contribute very little to their Underſtandings, and I ſuppoſe Children at Baptiſm are ſcarce Philoſophers; but whether I am one or not I ſuppoſe you are not capable of judging; but whatever I am now, were my Name *Charles Leigh* I ſhould in vain hope to be one.

Pag.

Pag. the 10th you ſay, *I aſſert Attrition to be the Cauſe of Fermentation, and Fermentation the Cauſe of Nutrition*, &c. This is another Symptom of your Diſtemper, and no Wonder that you, who employ your Thoughts on *Pigs*, *Mice*, &c. ſhould be ſo ſhort-ſighted in Phyſick; but ſince Pag. the 5th you let us underſtand, that you are a little acquainted with Cookery, you had made a nearer Compariſon, if you had ſaid, that when a Pot boils over, the Fire acts on the Water, and the Water, by that Means being forc'd out of the Pot, acts on the Fire by putting it out, or to give you a plainer Inſtance of mutual Action and Paſſion, ſuppoſe you in one of your Fits ſhould knock your Head againſt a Poſt for writing ſuch Remarks, would not your Head act upon the Poſt, and the Poſt upon your Head? Pray think of it, when your Fit is a little off, and conſider, that all I ſay comes to no more, than that there is a mutual Action and Paſſion, as I otherwiſe expreſſed it.

Pag. the 12th you pretend to quote ſome Words of mine, where you affirm that I ſay, *I have explained an Account of* the Heat of the Blood *without any manner of Proof.* But had Dr. *Leigh*'s Morals been as good as his Will was prejudiced, you might have us'd my Words, and taken notice of what followed; for my Words are, *Having premiſ'd an Account of the Heat of the Blood*, &c. *I ſhall now proceed to a Proof of what I have propos'd collectively*, &c. But alas! no wonder that one under the Influence of the Moon, in the Company of *Diego*, ſhould be out of the way.

In the ſame Page and Pag. 13. you ſay, I have miſtaken an Experiment, for inſtead of Spirit of Wine, it ſhould be Spirit of Nitre; But Doctor, had I ſaid Spirit of Nitre and Oyl of Turpentine would have done ſo, it would be nothing but what was commonly known; and the Reaſon why I ſaid Spirit of

Wine

Wine would do ſo, was, upon very good Grounds, it being told me by a Friend whoſe Sincerity I did not queſtion and I the ſooner believ'd it, becauſe Dr. *Willis* in his Book *de Fermentatione* ſays thus, *Spiritus Vini Phialæ incluſus nulla Effervescentiæ ſigna prodit, ſin verò Spiritui huic parum Olei Terebinthinæ adjiciatur Particulæ Liquoris adeò exiliunt, ut hinc Vitrum hermetice obſignatum effractum viderim*; which was ſome Grounds to think ſo, but ſuppoſe he that communicated it to me was impoſed upon; it takes up but two Lines in my Book, upon which the Proof of nothing in my Book depends, and if it did the common Experiment would ſupply it; and that, Doctor, you might have eaſily ſeen had you not been too intent upon your curious Obſervations of *Diego, and his* Spaniſh *Geeſe*, and *hedging in the Cuckow*; but one that had *Roger of Coverly* in his Head, the Truth is, is very unfit to conſider any thing that requires more Atention than your Curioſity amongſt the *Pigs*, *Mice*, *Dogs* and *Bog-Houſes*.

Pag. the 14th you take notice, that I have in my Book, hinted at the common Indications in Fevers, and are angry, becauſe I take no further notice of the Method generally us'd in the Cure: But as it was not my Buſineſs in that Place to give a fuller Account of Fevers than to hint at the curative Indications; ſo it is more ſufficient to ſatisfy the World that I know what Method to take in the Cure of Fevers, than any thing you have ſaid in your *Remarks* can vouch for you; for to know the curative Indications is one half of the Cure. But pray Doctor, why ſhould you be angry that I have ſaid no more of Fevers than I have? were you ſenſible of any ſuch Diſtemper in your Brain? if you were, you might have writ to me, and in Compaſſion to your Infirmities, I ſhould have adviſed you; but it ſeems the Diſtemper admitted of no Advice, but when you were angry, you muſt

ſhew

ſhew your Paſſion with ſending *Geeſe*, *Mice*, *Dogs* and *Elephants* amongſt us; pray what Reaſon had you to think theſe Creatures would take your Part, except you had us'd them a little more gently than to call them ill Names?

Pag. the 15th you ſay, *You would gladly know what I mean by Acidity joyning with Acrimony; and how I will make it out, that in Fevers the Blood is too much exalted with Sulphur; when in malignant Fevers it's plain, the Pulſe is moſt commonly depreſs'd and languid.* Doctor, I was glad to find this *Remark* amongſt the reſt; for had it held for any time I ſhould have thought that there had been more hopes of you, becauſe you ſeem glad of Information; but it made me pity you when I remembred that it is a common Obſervation, that People ſeem a little better ſome time before Death; and really when I found by your laſt Page, that it was but a ſhort Remiſſion, I was afraid it was only an *Omen* in a ſhort time your Lodgings would be at *Bethlem*; but I beg of and earneſtly intreat all your Friends, Neighbours and Acquaintance, that if your Diſtemper ſhould continue, they would cloſe you up in ſome private Apartment there; for ſhould you be ſent to *Bethlem* you might infect the Place, and drive thoſe that are indifferent, ſtark mad; pray good Dr. keep at home for *Bethlem*'s ſake, and I'll tell you what I mean by Acidity, joyning with Acrimony, and if your Indiſpoſition will permit you, look upon that Page again, and you'll find I mean a Liquor compounded of a Mixture of Acids, mixed with ſharp Scorbutick Salts; and as for malignant Fevers, I need not now give you my Opinion of them, the Words in my Book being theſe, *Altho' in Fevers where the Blood abounds with too much exalted Sulphur*, &c. where I only ſpeak of ſuch Fevers, in which too much Sulphur does abound, namely in ſanguine Conſtitutions and ſuch as diary Fevers.

In

In the ſame Page you ſay, *Dr.* Morton *allows the Expanſion of the Spirits*, and ſo does Dr. *Willis*, and there was no need of you to mention your *Exercitationes quinq*; only you would promote the Sale of it; for tho' ſo many Authors have allow'd the Expanſion of the Spirits, yet his Opinion was nevertheleſs new, neither was he ſaid to ſteal it from others, ſuch things as thoſe being common to the Philoſophical Part of the World, and every one ſuppoſed to know them.

Page the 16th, You ask, *What are the Bladders of the Lungs impleted with? And if ſo, how come ſome Airs to be peſtilential, others ſcorbutick? it's plain they would not be if the Particles of Air mixed not with the Blood.* Poor Man! In what a ſad Condition! What's become of his Underſtanding! Good Doctor, give me leave to ſay it's plain you are miſtaken, and don't be angry if for once I ſpeak a little roughly; for Men in your Condition ought to be checked ſometimes; but I have very little Reaſon to be angry with you, and therefore calmly let me tell you, that I don't deny in my Book, but that the Bladders of the Lungs are impleted with Air, and that mediately it is mixed with the Blood; becauſe thoſe Veſſels are mixed with the ſanguiferous Veſſels; but I ſay it is not immediately mixed with the Blood, and tho' it be not, we may eaſily underſtand, how ſome Airs become peſtilential, others ſcorbutick; for tho' I deny Air to be mixed with the Blood, yet ſince I ſay, the Nitre of the Air is, your Queſtions are eaſily anſwered; becauſe as that Nitre is differently impregnated with heterogeneous Parts; ſo it will differently affect the Maſs of Blood.

And now, good Doctor, I have taken a View of your Noble Performance, and have anſwered all thoſe Queſtions, which your Paſſion and Indiſpoſition, together

together have prompted you to ask, and I hope I have assisted your Understanding in those Points, which before you seemed Ignorant and Incapable of. And since you have been pleased to tell me (whether it was the Effects of a Dream, or not I cannot tell) that I had better sat still, may I like a Friend venture to ask you one Question, Whether it had not been better for you to have sounded a *Bethlem*-Man's Horn about the Street, than to have made your self ridiculous by your *Remarks*? for had you done so, People would have imagined you were past the worst and cured, but as it is, it's feared you are in a very bad condition.

Yet for ought I can see, I am obliged to you; for I dare be bold to say, you have a good Opinion of my Book, or you would not have thought it worth your Notice, for Men in your condition have usually very high flown Thoughts of themselves.

And now Doctor, besides your Indisposition, since it appears that you are also in a Passion, laying aside for a while your Distemper, let us consider the Cause of your Passion, and really Doctor, if I may guess, you could have nothing else to incense, you but that I am your Country Man, and that your Book, I mean the *Quinq; Exercitationes*, is not taken Notice of by the Learned World. It's true, you have spent a great deal of Money in making Experiments to no Purpose, and your darling Notions which have no dependence on Experiments, are of no value. But why should you be angry with me? it's none of my Fault; I wish you well with all my Heart, and did not envy you in the least, but pitied you.

But it seems you are offended at my Age, and think I have not been trimm'd often enough; but.

Ει τὸ τρέφειν πώγωνα δοκεῖ σοφίαν περιποιεῖν
Καὶ τράγος εὐπώγων εὔστολος ἐστὶ πλάτων.

Which

Which if applyed to your self will signifie that
Goat is Wiser than your self, because it hath a
ger Beard: And tho' I be Young, it is not the
tom of good Husbandmen to cut down those
es that bear Fruit betimes, for tho' a young Tree
s not Fruit in abundance, yet wise Men know what
, and how to value it.

nd since the Tree is known by the Fruit and not
Fruit by the Tree; you are to take my Age in
ſick from my Books, and if by comparing my
k with your own, you find I have given less Rea-
than your self, then I am a young Man; but if
rs be Irrational then you are the Younger of the
, for mistake not, an Man may be an old Man and
ung Physician, and a ingenious Man and no Phy-
n at all: And therefore don't think your self
Wiser because you have lived longer than others,
pt it appears from your Works that you have
e greater Improvements and better Use of your

ut lest you should be too Partial on your own side,
that those may know what a valuable Piece the
; *Exercitationes* are, who don't think fit to Buy
; I shall take the substance of what is there, and
ſie you that whatever you may think of your self,
are really a Youth in Physick, and here I shall
ake notice of every little Fault, but of the main
ngs which you lay down as the foundation of
Books, which if they be False or not your own,
must blame your self, and only ask me to pity

And first, I shall take a View of your whole Book
ether, where we may see that your Head hath not
n out of order just upon Writing of your *Remarks*,
your Distemper is of a longer standing, and
h been coming on you a long time, for in this
atise, I mean, *Quinq; Exercitationes*, all that you

together have prompted you to ask, and I hope I h
assisted your Understanding in those Points, wh
before you seemed Ignorant and Incapable of. A
since you have been pleased to tell me (whethe
was the Effects of a Dream, or not I cannot
that I had better sat still, may I like a Friend yen
to ask you one Question, Whether it had not b
better for you to have sounded a *Bethlem*-M
Horn about the Street, than to have made your
ridiculous by your *Remarks*? for had you done
People would have imagined you were past the wo
and cured, but as it is, it's feared you are in a v
bad condition.

Yet for ought I can see, I am obliged to you; fo
dare be bold to say, you have a good Opinion of
Book, or you would not have thought it worth yo
Notice, for Men in your condition have usually v
high flown Thoughts of themselves.

And now Doctor, besides your Indisposition, si
it appears that you are also in a Passion, laying as
for a while your Distemper, let us consider the Ca
of your Passion, and really Doctor, if I may gue
you could have nothing else to incense, you but th
I am your Country Man, and that your Book, I me
the *Quinq; Exercitationes*, is not taken Notice of
the Learned World. It's true, you have spent
great deal of Money in making Experiments to
Purpose, and your darling Notions which have n
dependence on Experiments, are of no value. Bu
why should you be angry with me? it's none of my
Fault; I wish you well with all my Heart, and did
not envy you in the least, but pitied you.

But it seems you are offended at my Age, and
think I have not been trimm'd often enough; but.

Ει τὸ τρέφειν πώγωνα δοκεῖ σοφίαν περιποιεῖν
Καὶ τράγος εὐπώγων εὔστολος ἐστὶ πλάτων.

Which

Which if applyed to your ſelf will ſignifie that the Goat is Wiſer than your ſelf, becauſe it hath a longer Beard: And tho' I be Young, it is not the Cuſtom of good Husbandmen to cut down thoſe Trees that bear Fruit betimes, for tho' a young Tree bears not Fruit in abundance, yet wiſe Men know what it is, and how to value it.

And ſince the Tree is known by the Fruit and not the Fruit by the Tree; you are to take my Age in Phyſick from my Books, and if by comparing my Book with your own, you find I have given leſs Reaſon than your ſelf, then I am a young Man; but if yours be Irrational then you are the Younger of the two, for miſtake not, an Man may be an old Man and a young Phyſician, and a Ingenious Man and no Phyſician at all: And therefore don't think your ſelf the Wiſer becauſe you have lived longer than others, except it appears from your Works that you have made greater Improvements and better Uſe of your Time.

But leſt you ſhould be too Partial on your own ſide, and that thoſe may know what a valuable Piece the *Quinq; Exercitationes* are, who don't think fit to Buy them; I ſhall take the ſubſtance of what is there, and ſatisfie you that whatever you may think of your ſelf, you are really a Youth in Phyſick, and here I ſhall not take notice of every little Fault, but of the main Things which you lay down as the foundation of your Books, which if they be Falſe or not your own, you muſt blame your ſelf, and only ask me to pity you.

And firſt, I ſhall take a View of your whole Book together, where we may ſee that your Head hath not been out of order juſt upon Writing of your *Remarks*, but your Diſtemper is of a longer ſtanding, and hath been coming on you a long time, for in this Treatiſe, I mean, *Quinq; Exercitationes*, all that you

 can

can properly call your own, is ſcarce worth owning.

In your *Remarks*, you tell me I dictate like a Profeſſor of the Chair (which is a ſign that you have good Thoughts of what I have Writ) but if we look into your Book and compare it with Mine, your own Modeſty will be very remarkable, for in my Books I have offered nothing but what I have given my Reaſons for, and that with ſubmiſſion to the Learned not to you, miſtake not your ſelf; but you have laid down every thing without giving the leaſt Reaſon at all; and tho' your Diſtempered Head hath forced you to fall out with your own Reaſon pray don't be angry that I uſe mine; for if that be the diſtinguiſhing Faculty betwixt a Man and a Brute, Men ought to uſe it or they are worſe than thoſe Creatures that have it not; and tho' you have in your *Remarks* equalled your ſelf in Obſervations with the Beaſts of the field, I would not be claſſed amongſt the *Pigs* and *Elephants* whilſt I have Reaſon to tell me, I am of another kind of Animals.

But to ſhew that your Head hath been long out of Order, let us take a View of your *Exercitationes Quinq*; where we ſhall trace the firſt Symptoms of your Diſtemper.

And truly Doctor, as for your firſt *Exercitation de quis Mineralibus*, I have as ſlight an Opinion of it as of the reſt of your Book, and ſhould not think it worth my while to take Notice of what Dr. *Liſter* ſcorns to trouble himſelf with, only for your own you may ſee what Reaſon you have to be humble, and how far your Intellectuals are vitiated.

The *Firſt* Thing I ſhall take Notice of in this *Exercitation* is, your Abſurdities in Reſpect of Dr. *Liſter* himſelf, for *Firſt* Page 2 you ſay, *Ingenuè fateor* &c. *i. e.* I confeſs ingenuouſly, I have always had the greateſt Reſpect for him, for his ſharp Wit, and

again,

again, *Lubens quidem agnosco quod Hypothesis ista est Ingenio plena i. e.* I acknowledge willingly that that Hypothesis is very witty, and again Page 2 you say, *Quos itaq; Verborum præstigiæ, &c. i. e.* Let those that are pleased with the fallacies of Words---- delight themselves with the sound of them, they neither hurt one that is Ignorent, nor help one that hath Knowledge. Now Doctor were you right in your Senses, I should ask you these Questions, whether if what Dr. *Lister* writ, were Witty, or had you a Respect for him, it would be a token of Respect due to one that deserved it, to tell him, he takes a delight to be deceived with Words and with their Sounds, and that he cannot inform a Man of Sense, which is signified by *Scientem*, certainly you either don't think what you say, or don't care, for if you thought he deserved respect you ought to have shewed it him, and if you thought his Book Witty, how comes it to be only a Sound of Words; Doctor, are these Things consistent? with your own Brain Perhaps Contradictions and Inadvertency may agree well enough, but amongst Men of Sense these Things must expose you; besides tho' you, even Dr. *Charles Leigh*, have said it, and in the Form of a Proverb too, *Ignoranti nec nocent nec Scientem juvant*, betwixt Friends let me tell you, your Proverb, tho' of your own making, won't hold, for it is rather to be thought that to be delighted with sound of Words only, and to be pleased with he *Fallacies*, *Ignoranti nocent*, and do t greatest hurt to ignorant Persons, because they make them loose their time without information, when ignorant Men have least Reason to do so; and this may put You in mind to mind your Business.

But to proceed, let us see a little further how your Cariage answers the Character you gave of Dr. *Lister*, Page 7 you say, *Pro me itaq;* &c. that is, for me let them dispute with *Zeno* against Autopsie, and

look at the Sun with Spectacles at mid-day. How now Dr. are you as angry at Dr. *Lister* as you are at Me, and can you, were you in your Senſes, tell a Man, that you reſpect and think Witty, that he cannot ſee the Sun at Mid-day, without Spectacles: Dr. how does ſhort Sighted, and *Acerrimum* agree? But perhaps you'll ſuppoſe the Sun to be beyond a Cloud on a foggy Day, and then indeed a Witty Man may put on his Spectacles before he ſees it, but if you don't ſuppoſe the Sun to be beyond a Cloud, I am afraid you may put on your Spectacles before you ſee, how to reconcile Short-ſighted and moſt Acute; but perhaps when you ſay you Reſpect Dr. *Lister, Propter ingenium acerrimum*, you may ſay *Acerrimum* ſignifies, moſt Sower as well as moſt Acute, and then indeed Short-ſighted and *Acerrimum* may be in the ſame Man; but then I ſhould ask you how came you to reſpect a Man that is Short-ſighted and *Acerrimum i. e. moſt Sower*, was it for your own ſake? Truly I believe ſo, for there are too many inſtances in your Book as well as *Remarks*, that you are a ſhrowd Short-ſighted Man. But perhaps you'll challenge me to ſhew you one! If ſo you are more Short-ſighted than I thought you was, good Doctor, read over this Anſwer from the beginning, and you'll find enough, and if you'll ſtay a while you ſhall have more than you can wiſh for.

But before we go any further let us ſee what other Methods you take to expreſs your Reſpect to Dr. *Lister, Propter ingenium acerrimum.* Page 9 you reſpectfully ſay, that the *Pyrites haud plus vegetat, quam triticum iſtud* &c. *i. e.* The *Pyrites* no more grows, than that Wheat which fell out of the Clouds from the middle Region, of which trifling Philoſophers rave ſo much; O fye Doctor! By no means call your ſelf the trifling Philoſopher, for the World will Judge you are much miſtaken; for they are ſo far from thinking

thinking you are a trifling Philosopher, that they positively say in *London* that you are no Philosopher at all: But perhaps you'll ask me where do you call your self a trifling Philosopher, if you do, I shall ask you, whether if you call those that rave of this Wheat, trifling Philosophers, you don't call your self one since it's plain you rave beyond measure: And here Doctor let me ask you how you came to throw a showe of Wheat upon Dr. *Lister*, it seems you serve him and me alike, only since you writ against Dr. *Lister*, you have mightily improved your self, for this showre of Wheat hath put you in mind of Diego *and his* Spanish *Geese*, and the *Wise Man of* Gotham, *Pigs*, *Dogs* and *Elephants*, they all come thundring upon my Head.

Page the 11th, you have given another Token of your Respect to Dr. *Lister*, where you say, *Hæc Hypothesis est gratis dicta, & Fabula tantum de lana caprina, i. e.* This Hypothesis is not proved, and only a Story of Goats Wooll; is this Doctor the Hypothesis that Page the 2d you said was full of Wit, Good God! Goats Wooll is full of Wit, according to Dr. *Leigh*, *O acerrimum!* Now I see why in your Remark you fell out with my Age, I have not Bread enough, and consequently not Wit, to Dr. *Leigh*,

------Το τρέφειν πώγωνα δοχεῖ σοφίαν περιποιεῖν.

Thus far I have shew'd you Dr. and you may see it, if you'll put on your Spectacles, how bravely you have reverenc'd Dr. *Lister*, and if these be Tokens of Respect to Dr. *Lister*, I may say you have an extraordinary Respect for me, for you only tell him, you have a great Reverence towards him, and all the Reasons you have given for it is *acerrimum Ingenium*, most sowre Wit, and because he is

 delighted

delighted with Sounds, and can do an ignorant Man no harm (so that you are secure) and again, because he talks of Goats Wooll, in which you suppose a great deal of Wit is lodged; these sort of Qualifications you say he is stocked with, and to shew your Respects to him you reproach him with them, and if it be your Method of reverencing, to throw foul Words at one, I find you reverence me extreamly; for you have set the *Elephant* upon me, the *Mouse*, the *Cheesemonger*, and *Diego* with his *Spanish Geese*, you have also presented me with a *Boghouse*, and one of your Country Nosegays, surely you thought a *Boghouse* was the fittest Place to read your Book in; and all these are to be taken for Tokens of Reverence.

And really I take them as such, for I find that, like Children, you throw Dirt at those that you play with, and frown upon those you love, otherwise you would never have told me in your *Remarks*, that I took my Notions out of your Book, and then throw so much Dirt at them, for this was to undervalue your own Book, had you consider'd, but either it was your Kindness for your own Notions that made you be so foul upon them; for by Dr. *Lister* one may see you abuse what you reverence, or you cannot endure to see your own Picture, but that you may not fall out with my Book, because you think it hath something out of yours, I tell you plainly there is nothing out of your Book, and I should be so far from taking any thing out of your Book, that I should burn my Book, if I could find any such Nonsense in it as yours is full of.

But pray Doctor, let us consider what is the Substance of this Exercitation against Dr. *Lister*, Page the 4th you say, *In Puteis juxta Haigh*, &c. *i. e.* in the Wells near *Haigh* in *Lancashire*; for there is a true vitriolated Fountain, which if any, runs with a

gentle

gentle Current, which by repeated Experiments I have demonstrated to be full of Vitriol, &c. and again Page the 5th you say, *Sume Aquam acidulam, eam puta prope* Boulton------ &c. i. e. Take the vitriolated Water, near *Boulton* in *Lancashire*------ &c. from thence you will obtain Shoots of Vitriol; from whence and the rest of this Exercitation, it appears that you have argu'd very strongly to prove that acidulated Waters have Acids in them, and you had need to be a mighty Disputant to gain such a Point, and surely Dr. *Roe* could not choose but laugh to see you so busy to prove nothing, certainly *Smiglicius* qualify'd you for such Discoveries; for to prove methodically and convincingly, that Water acidulated hath Acids in it, is really a Matter as difficult as to prove that the Well near *Haigh* in *Lancashire* hath Water in it, and truly no wonder that you convinced Dr. *Floyer*; for the thing is plain enough, for Example, if the Well have Water in it, there must needs be Water in the Well, and if the Water be Acid there must needs be Acid in the Water, what Reasoning can be stronger? What Evidence more clear? Strike up Doctor, for the Credit of *Bethlem* and the Town of *Manchester*; and be it published to the World that by Parity of Reason Dr. *Leigh* effectually prov'd, that all Malt Drink hath Malt in it, for Example, if acidulated Waters consist of Water and Acids, all acidulated Waters have Acids in them, and therefore by Parity of Reason it follows, that if Ale be made of Malt and Water, all Ale must have Malt in it, a Discovery of great Use to Brewers, Doctor, who would ever here thought of such a Discovery as this besides your self, I mean who would ever have thought it a Discovery, and are you to value your self upon this, because you have proved that acidulated Waters are acidulated, Good Lord! News from *Bethlem*.

Thus much Doctor may ſuffice for your firſt Exercitation, now pray let's unfold the Secrets of your next Exercitation *de Thermis calidis*, and here Doctor, I ſhall not take notice how angry you are with thoſe that are not of your Mind, having in this and your *Remarks* given Inſtances enough of that, all that I ſhall further do is briefly to take notice of your Miſtakes, in your ſecond Exercitation you have reckon'd up a great many Opinions of the Reaſon of Hot Baths, and I wonder how you could remember the Names of ſo many, but why ſhould I wonder, I have heard one in *Bethlem* repeat a whole Chapter; and why may'n't you recount how many Authors have writ *de Thermis*, but to take a View of this Exercitation; The Subſtance of which is in Chapter the 11th, all the reſt being filled up with the Opinions of other Men, where Pag. 41 you ſay, *Supponimus ergo à Particulis ſulphureis in ſemetipſis collidentibus Balnea quæcunq; calida incaleſcere*, i. e. we ſuppoſe all hot Baths to grow hot by ſulphureous Particles ſtriking one againſt another; this Doctor is the Subſtance of your Opinion, all the reſt of the Chapter being only to prove this, and to contradict thoſe that had writ on the Subject before, and now good Doctor be pleas'd to turn to Dr. *Willis de Fermentatione* where Chap. 11. Paragraph the 4th you will (by the Aſſiſtance of your Spectacles at Mid-day) ſee theſe Words, *Rei cujuſq; Temperies quoad Calorem à Sulphure imprimis dependet*, i. e. The Temper of all hot Bodies in Reſpect of Heat chiefly depend on Sulphur, where you ſee you are of the ſame Opinion with Dr. *Willis* exactly, and it is good Luck to agree with ſuch an Author, but pray Doctor, did you take this Notion of Heat from Dr. *Willis*, or did he take it from you, think of it and when you do remember, that his Book was writ long before yours, but again, look back to Page the 32 of your own Book, where you

you quote these Words from Monsieur *le Grand*, *Provenit ergò Thermarum calor à Bituminis & Sulphuris Mistura, quæ dum inter se confunduntur, per quandam Fermentationem Calorem concipiunt*, i. e. The Heat therefore of hot Baths proceeds from a Bitumen and Sulphur, which whilst they are mixed acquire Heat by Fermentation, now Doctor, what does this differ from your Opinion, you say Heat depends on a Mixture of sulphureous Particles, so does *le Grand*; for a Mixture of Bitumen and Sulphur is but one sulphureous Body with another, now it is strange that Dr. *Leigh* should be so angry at me when he hath so much more Reason to be angry at himself, and really he is so; for when Dr. *Willis* says, Heat proceeds from Sulphur, and *le Grand* is of the same Opinion, Dr. *Leigh* cannot bear it, he contradicts them, and keeps the Reasons to himself, yet when he himself affirms the same thing as his own, he thinks he hath done well; phy! Doctor, I thought you had not been quite so crazy, if you go on at this Rate *Bethlem* will not hold you.

And now Doctor, must not this argue that your Brain is extreamly hot, that you cannot discern your self of the same Opinion with these Men; but there are further Instances than this, nothing will serve you but my Notion of the Heat of the Blood must be taken from Dr. *Willis*, *le Grand* and the *Exercitationes Quinq*; truly had it been taken from one it had been taken from all; because there is no Difference betwixt them, but no body that pretends to Knowledge will pretend to say that my Notion of the Reason of the Heat of the Blood is to be compar'd to yours, I mean Dr. *Willis* his; for the formal Cause of the Heat of hot Baths is widely different from the formal Cause of the Heat of the Blood, for the

Heat

Heat of Baths according to Dr. *Willis* depends on a Mixture and Fermentation of ſulphureous Parts, but the Heat of the Blood (I ſay) depends on a Mixture and mutual Fermentation of animal Spirits and Blood, which Account in my Treatiſe is different from all others yet laid down, and which I believe I have ſufficiently proved, and if what I have ſaid will not be ſufficient to prove Truth, I conceive I am furniſhed with Reaſons which will, which I did not lay down in my Book, becauſe what is there is enough.

N. B. That where I have ſaid the Heat is cauſed ſo, or otherwiſe, I mean a Power to cauſe ſuch a Senſation upon our Senſory; for Fire is not actually hot in it ſelf, but as it affects our Senſory, as I have proved in my Treatiſe of the Reaſon of the Heat of the Blood.

But how came I to forget I was talking to Dr. *Leigh*, Doctor, I beg your Pardon for being ſo ſerious and for talking of Reaſon, I did not remember ſuch Talk would diſturb your Head, come, come, Doctor, let's divert you, *a Windmill, Diego and his* Spaniſh *Geeſe, Roger a Coverly, the Elephant, Cheeſemonger*, or what you pleaſe, chuſe your Subject, and pray talk to your ſelf, for it's uſual for one in your Diſtemper, I for my part ſhall paſs my time on Subjects, which are more proper Objects of Reaſon.

Your next Exercitation, Doctor, contains an imperfect Account of a Fever in *Lancaſhire*; which ſince it only appear'd in a ſmall part of *Lancaſhire*, it would be as impertinent to trouble the World with a Refutation of what you ſay, as it was uſeleſs for you to write it, had you done it ingeniouſly; I ſhall therefore only take notice of the firſt Page of it, which ſeems to be very ominous. Page 54. *Vix datur Luna Circuitus quin Febris quadam exaſtuans---populariter graſſatur, ac ſi Ignis elementaris (ſub concavo Lunaho-*

hoſpitans) &c. *i. e.* There is ſcarce a Month, but ſome burning Fever is abroad, as if that Fire (in the Concave of the Moon) continually broil'd Mankind, &c. But you ſhould rather have ſaid, as if Mens Conſtitutions and Way of living were the Cauſe of it, then Fire in the Concave of the Moon, for to ſay, as if Fire in the Concave of the Moon cauſed it, is as much as to ſay, as if there were no Cauſe for it, becauſe there is no ſuch Fire, but poor Man! *Diego and his* Spaniſh *Geeſe, and the Moon* have influenc'd you, the one hath made you a Gooſe, the other a Mad-man.

In the next Place, let us conſider the Subſtance of your fourth Exercitation *de Febribus intermittentibus*, where Page 87 you ſay, *Supponimus Febres omnes intermittentes Particulis ſalinis eſſe ortas*, i. e. This is your Opinion of the Cauſe of intermitting Fevers, now pray Doctor turn to Dr. *Willis* of intermitting Fevers, Chap. 4. Paragraph the 4th, where you will find theſe Words, *Hæc Sanguinis Conſtitutio in hac ſita eſt, quod Sulphuris ac Salis plus debito impregnatur*. And again, Chap. the 6th he ſays, *Quod in hoc Morbo Sanguinis Liquor à Natura dulci, ſpirituoſa & balſamica in acidam & nonnihil auſteram inſtar Vini aceſcentis tranſierit, nimirum adeſt Sanguinis Penuria, & Sanguinis Pars terreſtris ſeu tartarea, quæ conſtat imprimis Sale & Terra, nimis exaltatur*. Where you ſee Dr. *Willis* and you both agree, that there is too much Salt in the Blood in intermitting Fevers, & now you ſee how much you are miſtaken, for in your *Remarks* you told me, that I had taken my Notions from Dr. *Willis*, but it ſeems you are ſtill under the Influence of the Moon, for inſtead of me it's your ſelf; bleſs me! Who could imagine you ſo much out of your Senſes, to take me for Dr. *Leigh*, does not Dr. *Leigh* know himſelf? No, alas!

Tertius

but tho' you don't know your self, Doctor, one would think you might know your own Book, but how should you, when it's plain you don't know your Name at all times, for in your Exercitation *de Thermis calidis* in a heat, you cry *experto crede Roberto*, *i. e.* believe experienc'd *Robert*, instead of *Charles*, but perhaps you thought no body would believe *Charles Leigh*, and therefore you cry *Crede Roberto*, but perhaps there may be another Reason why you cry *experto crede Roberto*, because *Carolo* would not stand in the latter end of the Verse, if this Doctor was your Reason you might have put a Negative before it, and then it would have stood in Prose, *viz. ne experto crede Carolo-----Leigh.* Why? Because he's under the Influence of that Fire in the Concave of the Moon.

I come last of all, to your last *Exercitation*, and could really wish the first had been the last; for how much soever you may be pleased with your ownBook; sure I am, it is an ungrateful task to me to read over such Stuff. Page 119 you say, *In duas itaq; tantum species nos Hydropes dividimus* &c. *i. e.* We divide Dropsies into two Species, to wit Cholerick proceeding from thick Cholerick, obstructing the Pores and Glandules of the Liver, *&c.* Bless me! Dr. I wonder at you that you should trust to your own Head, as long as you borrowed from Dr. *Willis* and *le Grand*, you were pretty safe and came off pretty well; But now we find a Notion of your own, and really it belongs to you, this *Exercitation* I never suspected you for, but Dr. is this a Production of yours, that in your *Remarks* could divide betwixt the *North* and *Northwest* side of a Hair, and can you divide Dropsies no better, nay Doctor look as gruff, as you

please

pleaſe, you are baſely miſtaken, tho' you don't know where, and therefore in compaſſion to you I ſhall ſhow you your Faults; for the obſtruction of the Glandules of the Liver are an Effect of an Hydropical Diſpoſition, and by no means the Cauſe of it, for as long as the Humors are in a right State, they paſs through thoſe Parts without Obſtruction, but when for want of Spirits and good Blood, an Hydropical Diſpoſition is brought on, then the Blood degenerating into a more phlegmatick State, conſequently obſtructs the Glandules, ſo that it is evident, if the Indiſpoſition proceeds the Obſtruction, the Obſtruction cannot be the Cauſe of what went before.

And now Dr. I have taken a ſhort View of your *Remarks*, and alſo of your *Quinq; Exercitationes*, and if we reflect on the whole, we may ſee there is little difference betwixt your *Exercitationes* and them, and now Doctor you may ſee how ridiculous your Exercitations would be, were they Printed in *Engliſh*, but is is well they are in *Latin*, becauſe none can read them but thoſe that think them not worthy to be taken Notice of.

And here Doctor, I cannot but admire, why you ſhould be ſo angry with every Body that is not of your Mind, and of Dr. *Leigh*'s Opinion; for we may obſerve that you are not only very angry at me, but even with Dr. *Liſter* whom you Reverence; but why ſhould I wonder at it, it is the Nature of Men in your Condition, and truly I pity it withal my Heart, and am ſorry that you have loſt the Uſe of your Reaſon.

And Doctor, may I ask you this Queſtion, what Reaſon have you now to complain of my Age? And pray who is the younger Phyſitian, I don't ſay the younger Man, you have long enjoyed a head which I by no means envy you for, may the *Pudenda of a ſalt Bitch* divert you, make your Obſervations

on

on *Pigs, Mice and Bog-houses*, I shall not in the least envy, no not if you should take a Voyage with Diego *and his* Spanish *Geese to the Moon*, for they would be very agreeable Company, only consider whether you are not too near it already. Pray do, and keep out of *Bethlem* if you can.

But Doctor, how came you to write your *Remarks* in *English*, I thought you had too great Thoughts of your self to writ any thing in *English* vvas it becauſe vvhen you vvere peeviſh and croſs in *Latin* no Body took notice of you, if ſo, really you have got your ſelf taken notice of vvith a Witneſs, for vvhen I received your *Remarks* at *Brazen-Noſe*, having never ſeen ſuch ſtuff in Print before, I vvas very inquiſitive to knovv vvhat Part of the World liked it, and vvhat they ſaid of it, vvherefore I asked the Opinion of a fevv of the Younger ſort, and truly they told me they thought ſuch things had never been Printed, but it made them Laugh heartily; but vvhen I conſulted Men of Senſe, they adviſed me not to take notice of ſuch Nonſenſe, and truly Doctor, I had taken their advice, but vvhen about a Month ago I came to *London* and heard that Dr. *Leigh* vvas the Jeſt of the merry Philoſophers of the Tovvn, and that you had ſo miſerably expoſed your ſelf as to be taken for a Mad-man, I thought it neceſſary to let the World knovv that Dr. *Leigh* vvas in *Manchester* vvithout *Bethlem* or a Keeper.

But I have Reaſon to think, that there is another Reaſon why you writ your *Remarks* in *Engliſh*, *viz. Ob defectum alterius* to Uſe your own Phraſe. This Dr. Perhaps may ſtartle you, but for all you have writ a Book in *Latin* it's true; and you have Reaſon enough to write in *Engliſh* for the future, for when your Book was Printing at *Oxford*, there was ſuch obſcure *Latin* in it, that ſeveral People could not tell what you meant, for which Reaſon, you may remember

member there were several things sent down to you to alter before they could be understood; and pray let us see what a polished Piece it is at the last.

Page 2 you have this Piece of *Latin*, *at hanc semper vellet esse veram, quia desiderium pati non potest; adeoq; Dogma tenaciſſimum (ni fallor usq; ad Iracundiam) eorum quæ annis prioribus edidit (quod in Philosophia est maximum malum) se in numerum plurium addixit*; truly Doctor, it is as like a Letter which I saw a Madman write to his Physician as any thing could be; for the meaning is so Dark that one can scarce see what you aim at, and it so pused two or three Scholars in *Brazen-Nose*, that there were as many Opinions about the meaning of it, as standers by, and therefore Doctor for the future write *English*, that People may understand your meaning, and never let Ambition make you write in a Language you know so little of.

Page 3 and 4 you say, *Qui se solum intuetur mater Philosophatur, & opinioni haud Naturæ se credidit*, O the wonderful Obscurity observable in Dr. *Leigh*! And how well he understands *Latin*, *Opinioni haud Naturæ se credit*, pray Doctor have you forgot what you Learnt at School, *quem casum regunt verba credendi*? *A Dative*, but you had forgot, and writ false *Latin* against your Will, poor Man! But let me tell you, were you at School you would be taken up and Whipt soundly for such a Fault, what *Credidit se*? Phy Doctor, I thought you had been too old to be Whip'd, but it seems not too old to deserve it, but suppose it did not deserve Whipping, it is not Sense, for *credidit se Opinioni haud Naturæ*, is most absurd, and sounds worse in *English* than *Latin*, for how ridiculous is it for to say, *He believed himself to his Opinion not Nature*, truly it

Doctor it looks as if it came from *Bethlem*, and by no means *ab Agro Lancastrienſi*.

And ſhould I run over your Book, it is ſo full of Faults of this kind, that there would be no end of it, theſe therefore may ſuffice to ſhew what Reaſon you had to write in *Engliſh*, but if you are not content with theſe you ſhall have a few more of your elegant Phraſes and Idioms to chew on; for Page 5 you have this, *Nullo modo capiam*. I can by no means *take*, inſtead of *Underſtand*, ſo *Capio* and *Intelligo* are ſynonimous Words with Dr. *Leigh*, again Page 7 your Idioms are not leſs elegant, where you have *pro me, i. e.* for *me*, this puts me in mind of a piece of *Latin* in the beginning of *Walkers Particles*, where, but for you, is by the School-Boys elegantly rendred, *ſed pro te*, and this Doctor is another bald Piece for which a School Boy would have been Whip'd ſeverly: But we muſt paſs by ſome of your Faults, or the Child will be Fleed alive, there are a many pretty Idioms behind yet, would deſerve Rod or Ferule were you at School, as *obſervatu in proclivi eſt* inſtead of *in promptu*, but your Thoughts Doctor perhaps were more *in proclivi* than *in promptu* and ſo you thought it the prettier Expreſſion.

Again, Page 64 and 66, we may obſerve, what a vaſt variety of ſynonimous Expreſſions you are ſtock'd with, *viz. ad ſecundum, ad tertium ſic reſpondemus ad quartum ſic regero*, here beſides your ſtock of ſynonimous Terms, we cannot but obſerve the very Symptoms of a Madman; and Doctor, certainly you cannot but rave, for firſt *ad ſecundum*, comes from no Body, but when you come to *tertium*, you that *ad ſecundum* were no Body, are become double; for it's *reſpondemus*, we anſwer, but when you come to *Quartum*, you fancy your ſelf, but one again, and ſpeak in the ſingular Number, *viz. ſic regero*. Again, here we may obſerve that Dr. *Leigh*, hot in the third degree,

at

at *tertium*, only fancies himſelf double, but when crazed *modo Quarto* he talks Nonſence, for *ſic regero* in *Engliſh* is, I carry back and not I anſwer.

And now Doctor, don't you ſee what a fit Man you are to write a Book in *Latin*, who are fitter to go to School again, did I know the Maſter of *Mancheſter* School, I'll aſſure you, I ſhould write to him about you, to take you into Correction. What a Boy at Forty or Fifty and write falſe *Latin?* And falſe Idioms? To School for ſhame, and let your Wife buy you a Sachel to lug your Books to School in, and get a Grammar ſpeedily and learn what Caſe *Verbs dandi* govern, and how the *Nominative* Caſe and the *Verb* agree, and never write, *Credidit ſe, Ego Reſpondemus, & ſic regero.*

But what do I talk of going to School, when you have learn't paſt Grace already, and are horn Mad, miſtake me not Doctor, I do not ſay horned and mad too, but mad enough to wear a *Bethlem*-Man's Horn, for I ſuppoſe your Wife hath not learned paſt Grace, though you have crazed your ſelf.

But I ſhall leave this Subject, leaſt I ſhould drive you madder than you are, and ſhall only take notice of one thing more, which ſeems to intimate, how long you have been diſtempered in your Head and how you came to be ſo.

Page 24 you ſay, *Nihil ſeveriori ſcrutinio dignum, reperiri poteſt, nec quid, quod Philoſophorum mentes adeo diſtorſit, ac Thermarum calidarum Phænomena, i. e.* nothing deſerves a more ſevere ſearch, nor hath any thing diſtracted Men's Minds more than the *Phenomena* of hot Baths; truly Doctor *Severiori* is a very ſtrange Epithite for *Scrutinio*, but it, to ſpeak the truth, hath been a little too ſevere upon you, if you by your ſearch after theſe *Phænomena* have diſtracted your ſelf.

And really Doctor, I cannot but pity you, for Reason is a very valuable Faculty, and, like Credit, when once loſt hard to be got again, however we muſt uſe the Means, and now I having throughout your *Remarks* and your *Exercitationes Quinq*; traced the Symptoms of your Diſtemper, and now at laſt found out the Cauſe of it, and having endeavoured to make you ſenſible of it, I hope we have made a good ſtep towards a Cure, and therefore to cloſe up this occaſional Enquiry, I ſhall tranſcribe a Piece of Advice for you, from a very good Author, but ſhall not tell you the Name of it, leaſt you ſhould Burn it; for Mad People are very apt to throw away their Medicines. The Words are theſe, *I believe you are quite out of your Wits, and are run away from your Keepers, and therefore ------- I adviſe you to Shave all the Hair very cloſe off your Crown. Then take away fifty or threeſcore Ounces of Blood, at ſeveral times, according as it ſhall be found, that you come to your ſelf, and to the Uſe of your Reaſon, if you make uſe of Leaches be ſure they be well cleanſed, if you Purge, uſe very gentle things, ſuch as* Manna *and Syrup of Roſes, which they give to Madmen, till your Diſtemper abates, avoid all ſtrong Meats, Tobacco, hot Spices and eſpecially Coffee, for the Powder hath ſometimes been obſerved to ſettle into a* Saracens-*head in the bottom of the Diſh; and above all things have a great care of Studying, or of Writing Books, till your Head is better, and of Sleeping on your Back; for Vapours will be apt to riſe and you'll Dream of nothing but* Elephants, Mice, Bog-houſes, *Diego* and his Geeſe, and *Roger* a *Coverly.* When you have followed theſe Directions for a while, you will be better able to underſtand my Book, to ſee your own Errors, and will be fitter to go to School again; for in the Condition you are in, you are fit for nothing; pray Doctor, don't refuſe to take Advice, for your Condition is deſperate, you need not fall out with the Directions, becauſe they are mine, for that

you

you might not make that Objection, I have taken care to tranſcribe Advice from one that I hope you have no Reaſon to fall out with: But not to detain you too long Doctor, wiſhing you a good Recovery, and the Uſe of your Reaſon, if God give a Bleſſing to the Means, I ſubſcribe

Your Humble Servant

To inſtruct you

R. BOULTON.

Postscript.

SOON after I had writ the preceding Sheets, wherein I have traced the Symptoms of the Doctors Distemper: I heard that Dr. *Leigh* had writ a Reply to Mr. *Colbatch* his Piece concerning the Cure of a Person bit by a Viper, and therefore considering the Doctors, and his Adversaries Conditions both together, I thought it advisable and prudent to take a View of it, before the Publishing of what I have before writ, for several Reasons: For since I have made it appear how much the Doctor is distempered, and in order to his Recovery have prescribed Rules, I thought it not amiss to see whether his Distemper was either abated or increased, that I might accordingly, if there was occasion, alter those Rules laid down for his Recovery; but I find that the Symptoms are yet as strong and the Method prescrib'd by no means to be neglected.

The *First* Symptom is a Copy of Verses, which fills the sixth Page, where both by his Rhiming and the Excellency of his Poetick Strain, it appears he is almost, if not quite, past hopes, for what more evident Symptom can there be of Madness than for a Man to turn Poet, who cannot write good *English*; indeed, had his whole Book been filled up with such Poetry I should have thought him much wiser, for he would get more credit by writing Ballads than scribling Physick, it being a more fit Employment for him, besides a considerable Number of them might have gone off throughout the Kingdom, and especially this St. *Bartholomews* Fair in *London*.

But

But it is in vain to adviſe the Doctor, a crazy Pate hath as indeterminate Faculties as a *neutral Spirit*, a Spirit of Dr. *Leigh*'s Denomination; Spirits which I ſuppoſe the Doctor converſes with *in agro Lancaſtrienſi*; but I would willingly be certain, what the Doctor means by a Neutral Spirit, and how he came to give Spirit ſuch an odd Epithite as Neutral, but I cannot expect an Anſwer from one that knows not the difference betwixt Queſtions and Anſwers, and one that is in ſuch a raving Condition too, for after his Poetry, the next *Remark* is upon the *Owl in a Crab-tree*; *O Ingenium Acerrimum! Nihil ſeveriori ſcrutinio dignum reperiri poteſt, nec quid quod Philoſophorum mentes adeo diſtorſit, Quinq; Exercitationes* Page 24, The Doctor having diſtracted himſelf with hot Baths, hath fallen foul upon the Crab-tree, and perhaps reſpects it for it's ſower Qualities, or in the Doctors own Words *propter Ingenium Acerrimum*, but why ſhould the Doctor *Remark* upon the *Owl*, hath it been too Ominous to his Patients *in agro Lancaſtrienſi*, poor unhappy Bird, that for it's good Service and Prognoſtics, where the Doctor's Judgment failed him, ſhould have ſuch hard Fate as falling into the Hands of Dr. *Leigh*, but who can otherwiſe think of its Uſage in ſuch Hands. He that againſt Dr. *Liſter* brought a Shower of Wheat and Goats Wooll, and in his *Remarks* on ME rav'd of nothing, but *Elephants*, *Pigs*, *Mice*, *Cheeſemongers*, Diego *and* Spaniſh *Geeſe*, &c. may well take a Touch with the Owl and Crab-tree.

But theſe Symptoms are not all, Page 12. He hath brought the Grand Seignior into a Jeſt, and well then may he fall foul upon the King's Subjects, Dr. *Liſter* and I, may well be affraid of a Man that dare jeſt upon the Grand Seignior, but, like ſtormy Weather, ſometimes he's at the Top of the Houſe, and preſently as low again; for Page 14 he ridicules the poor

Mouſe

Mouſe again, a peeviſh Creature, that was never brought into the Preſs before without Wit and Ingenuity, is now preſt upon without either Senſe or Reaſon.

Page 15, Amongſt the reſt of his Symptoms he raves again of his *Exercitationes Quinq*; and ſince no Body will quote it beſides himſelf, he's reſolved to name it as often as he can think of it, alas! *Hinc ille Lachrymæ.*

And after all this, Page 24, He reckons himſelf amongſt the thinking Part of Mankind, but ſurely he does not mean Phyſicians, but *Hawkers*, *Cheeſemongers*, *Mice* and *Rat-chatchers*, and *Sowgelders*, *the Wiſemen of* Gotham, and *Lunaticks*, for from his *Remarks*, his *Reply* and his *Quinq*; *Exercitationes*, it is plain, that he hath employed his Thoughts moſt on ſuch Subjects as thoſe Tradeſmen are empolyed about.

But notwithſtanding thoſe Symptoms which are ſtill Arguments of the Doctors Diſtemper, yet this I muſt needs ſay, the Combat betwixt Mr. *Colbatch* and him may be diverting; for Folly and Madneſs at variance will be hard match'd, and really were not Dr. *Leigh's* Condition very deſperate, it would be adviſable to let him enjoy his Diſtemper a little longer, otherwiſe Mr. *Colbatch* will be too hard for him; for tho' I have ſo ſlight an Opinjon of Mr. *Colbatch* as to think him miſtaken in every thing he writes, and very unfit for an Author, yet by all means he is to be preferred before Dr. *Leigh*; for Folly is not ſo dangerous as Madneſs; but as for Mr. *Tuthil* and Mr. *Leigh* let them go together with all my Heart.

And I have only this more to obſerve, that Mr. *Colbatch*, Mr. *Leigh*, and Mr. *Tuthil* in this reſpect are all alike, for firſt Mr. *Colbatch* hath caſt a great many of baſe Reflections on the College of Phyſicians; for which he deſerves worſe Uſage himſelf, becauſe they gave him no Reaſon for it, but he hath given them Reaſon, becauſe he hath abuſed them: To be even with him;

him; Mr. *Leigh* hath reflected on the College and the University, because they would not License his *Quinq; Exercitationes*, and hath reflected on me, and is angry, because I have had better Fortune than himself; where he hath reflected on me without Reason, for which I have just Cause to pitty him; again Mr. *Tuthil*, to be even with them both, hath complemented Mr. *Colbatch* most unmercifully, as if Complements were made for such Creatures, and Pearls to be cast before Swine.

Secondly, The Similitude betwixt Mr. *Colbatch* and Dr. *Leigh* runs farther: For Dr. *Leigh* in his Preface to this *Reply*, pretends to stand up for the Honour of Physick, yet in his *Remarks* reflects on the most Honourable of them. Again Mr. *Colbatch* in his *Treatise of the Gout*, tells the World, *Physick is a Scene of Slaughter*, and yet pretends to complement our *English* Physicians, or at least the Physicians of *London*, as Men of the greatest Merit, and the Parallel runs so far betwixt these two, that I may well say Folly and Madness will never be more conspicuous, and therefore I wish the one the Use of his Reason, and the other Sense enough to discern his Errors, and shall only add, that I beg Pardon of the World for taking notice of either of them, and I hope my Compassion to them will not by the Judicious be mistaken for a Fault, since I hope I have writ nothing, but what the Ignorance of the one, and the Ignorance and Envy of the other, have given just Grounds for.

FINIS.

Errata.

Page.	Line.	For these Errors,	Read these Corrections.
10	1	*reard*	*read*
38	8	*to Physicians*	*to a Physician.*
70	2 & 3	*Alkalious Acids*	*Alkalious, Acids.*
90	3	*Bitter and Sower*	*Bittar from Sower.*
92	8	*Odiously*	*odious.*
92	21		*I shall here only bring.*
99	14	*Iept*	*Slept.*
134	5	*Syrop*	*Syrup.*
137	20	*Analiz*	*Analization.*
149	21	*injuries*	*injurious.*
151	5	*dele from*	*conclusion.*
151	12	*make*	*makes.*
153	*Ult.*	*correct*	*cover.*
158	8	*Physicians*	*Magicians.*
200	11	*Nascitur*	*Nascetur.*
258	16	*ask Wisdom*	*lack Wisdom.*
269	14	*an Man*	*a Man.*
270	30		*your own sake, that*
271	28	*with found*	*with the found, dele be.*
Ibid.	29		*and do the greatest hurt.*
273	9		*a Showre of Wheat.*
Ibid.	25	*Bread*	*Beard.*
276	35	*do remember*	*do, remember.*